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"LIBERTY, HOLINESS, LOVE."

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For the Register.

THE THEOLOGICAL VIEW OF THE OLD TESTAMENT.

DOCTRINE OF EXPIATION.

In a former number we have noted *the allegorical mode* of Scriptural interpretation adopted by the early Gentile Christians in order to harmonize the spirit of the Old and the New Testaments. This method prevailed for several centuries. Origin, the most learned and eminent of the Christian fathers, practiced and promoted it. But it did not meet all the difficulties which it was designed to remove. Another method gradually gained prevalence and ripened under the genius and influence of Augustine. It may be styled the *theological* method. It stood in the basis of the systematic divinity which has enjoyed the distinction of being scholastic and orthodox. According to this method the Old Testament is *the symbol of law*; of strict, pure, unmitigated justice; Dr. Watts describes it;

> 'The law commands and makes us know,
> What duties to our God we owe.
> The law discourses guilt and sin,
> And makes us know how vile we've been.'

The law being the symbol of *justice*, is the contrast of the Gospel which is the symbol of *grace*. The office of the law is *to prescribe; to make demands*. It has no quality of mercy. It *requires* entire and absolute perfection in thought, word and deed, and denounces the penalty of endless misery for the least deficiency and transgression. It thus cuts of all possible chance of salvation from every human being. But, to counteract this result, a divine plan was put in operation to save a part of mankind through the medium of expiation and vicarious obedience. The Mediator was the Son of God. He engaged to do, on behalf of man, what he had failed to do for himself: to obey the divine law perfectly, and also to suffer its penalty. The Son being divine, and equal with the Father, could yield an obedience of infinite value; also, by a temporary death substitute an equivalent to one of eternal duration. Thus was divine wrath appeased and a channel opened through which a river of mercy might flow forth.

The question now before us is, what merit does this theological method of interpreting the Old Testament possess? Is it true and tenable? It certainly has the merit of great ingenuity and unrivalled precedence. But does it harmonize truth? Does it render the whole Bible self-consistent? Does it satisfy man's reason and answer to his moral wants? Does it justify the ways of God to man?

It was a strong objection against *the allegorical* method that it made the Old Testament insignificant and worthless to those who received its communications. And this same objection stands in full force against *the mode theological*. Of what value to the Jews could have been a law which it was impossible for them to obey? A law which constantly heaped curses upon them? Institutions expensive and burdeusome whose design and import they could not understand? Surely such a law and such institutions could have been of little or no value to the people upon whom they had been enjoined. A very different estimate was entertained of them by the author of the nineteenth Psalm. 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the judgments of the Lord are true and righteous altogether; and in keeping them there is great reward.' Nor different from this is the judgment of the Apostle Paul; 'All Scripture is given by inspiration of God and is *profitable* for correction, for doctrine and for instruction in righteousness; that the man of God may become perfect, thoroughly furnished unto every good work.' All this accords with the benediction of Moses; 'happy art thou, O Israel, who is like unto thee, O people, saved by the Lord, who is the shield of thy help and the sword of thine excellency! What people hath laws and statutes so good and so holy as those which the Lord thy God hath given thee?'

Now if it were a fact that *the moral* law which this people had received was entirely above their capacity to obey, and could result in nothing but condemnation; and if *the ritual* law was typical, and its significance and use, above and beyond their power to understand, then of what advantage could they have been to the Israelites? Was it in the power of the people to turn them to any good account? With what propriety could Moses say to them, as he did say? 'see I have set before thee life and death, good and evil; that thou mayest love the Lord thy God, obey His voice and cleave unto Him, who is thy life and the length of thy days, that thou mayest dwell and prosper in the land which He sware to give unto thy fathers, Abraham, Isaac and Jacob.'

In regard to the import of sacrifices, we have given our views. That they were not of a penal, piacular and vicarious character, is abundantly obvious. Had this been the fact, those of victims and blood must have been the only ones appropriate and required. But how very far otherwise was the thing in reality? And that the victim sacrificed was considered as occupying the place of the offerer, and as having the sins of the latter transferred to itself is, surely, an untenable position, being plainly contradicted by the case of 'the scape goat.' This victim being brought to the sanctuary, the priest was to lay his hand on its head and confess over it the sins of the people. Here was a typical transfer of the iniquities of the offences. And this is the only instance of it in the whole Mosaical law. But this goat was not offered on the altar It had become typically unclean. It was now unfit for sacrifice. Every sacrifice was required to be *pure; unblemished*. The goat, having thus become unclean, was ejected from the camp and sent away into the wilderness. And the man who led him away became unclean by touching him, and was ordered to wash his clothes and bathe himself in water, the usual process of purification.

The author of the Epistle to the Hebrews makes this plain and positive statement; 'it is impossible that the blood of bulls and of goats should take away sin.' He states it as an incontestible and self-evident truth; that sacrifices cannot exonerate a man from sin and guilt. And the reason is evident. These sacrifices are extrinsic of the man's own heart. And there is nothing which can make a defiled heart clean, but the removal of this defilement from it. The work of cleansing must be *in the heart itself*. Nothing which is *extrinsic* of the heart, can, of itself, make the heart pure and holy. For as sin and holiness consist of right and wrong *states* and *exercises* of the soul, nothing but *the action* of the soul can change its character. Job offered sacrifices and made prayers for his children and his three friends. But these sacrifices and prayers, being extrinsic of the hearts of his children and friends, could not take away their sins. They might be an external means and influence, but could not act otherwise to remove iniquity. The impossibility, asserted by the Apostle, arises, not from *the amount* of the sacrifices, but from *the nature* of the case itself. If the sacrifice of bullocks could not take away sin, no more could the sacrifice of nobler beasts; of the very noblest; of a man; even of the man Christ Jesus.' All sacrifices, being extrinsic of the heart, must, of necessity, be inefficacious. They may act as external means and motives, but not as the direct and immediate cause. A garment, discolored and soiled with gore and dust, cannot be restored to purity but by being divested of the substances which defile it. Remove these and the garment is clean. But all processes which do not act directly on the garment and change its character, leave it impure as it was before. The garment cannot be made clean *vicariously*; by any process or arrangement of *substitution*. There is but one possible way; it is to extricate the defiling substances. And there is but one way of *sanctifying* a sinful heart. It is *to divest* it of sinfulness. And this can be done only by an *internal* influence and action. No sacrifices—properly so called—can *possibly* accomplish it. For they are an *external* appliance; not an *internal* action.

Our Lord Jesus Christ preached the doctrine of the kingdom of Heaven. He preached the doctrine of *repentance*, but not that of *expiation*. He never preached the doctrine of *the atonement*, in the theological sense of that term. Rev. Prof. Stuart of Andover, in the second or third number of the Bibliotheca Sacra, has lately said, 'That if there be any one doctrine lying upon the very face of the New Testament, it is that of the piacular character of the sacrifice made in the death of Christ.' An assertion very incautiously and, we think, incorrectly made. Can Prof. Stuart put his finger on a single passage in the instructions of our Savior as reported by the Evangelists which will sustain the piacular doctrine? Can he find it in 'the Sermon on the Mount'? In the parable of the Prodigal? In that of the Pharisee and Publican? In that of the Laborers? Of the Feast? Of Talents and of the Pounds? In that of the Sower; or of the Virgins; or of the Sheep and Goats? In any parable or discourse of our Lord Jesus Christ? Can he find it in any of the summary definitions of the Gospel given in the New Testament? John the Baptist, Jesus and his missionaries, preached the Gospel by enjoining *repentance*. Of course the doctrine of repentance is the *substance* of the Gospel. It is repeatedly described as the Gospel of *repentance for the remission of sins*. Luke xxiv. 47, Acts v. 31: Acts xiii. 24. It is never described as a *piacular* doctrine; or as containing a single element of expiation. And how can this be accounted for? If the expiatory character of Christ's death be the very basis of the Gospel—so that it is no Gospel without it—how could it have happened that both Jesus and the Apostle were entirely silent on this head?

But they do describe the death of Jesus Christ as being a sacrifice. And what is a sacrifice in the secondary sense of the term? It is any acceptable service rendered unto God. 'The sacrifices of Jehovah are a broken heart; a broken heart and a contrite spirit.' The sacrifices proper were of no worth in the sight of God except as being the expression of reverence, contrition, thankfulness and love in the heart. Without these, 'sweet cane' and incense, the blood of lambs and the fat of bullocks were but idle services; were 'an abomination.' But 'to do good and to communicate' is a service infinitely better. With *such sacrifices* God is ever well pleased. And it was a sacrifice of this description which the 'Holy Child Jesus' offered unto God in his labors, and sufferings and death. He 'went about doing good.' He bore witness unto the truth. He 'taught the way of God truly.' He persevered to the end; enduring persecutions, contradictions and blasphemies; the shame, the agony and the cross. Thus he fulfilled his work; the work his Father had appointed him. And in doing this, he offered a most acceptable *sacrifice* unto God. It was not the *piacular* merit of this sacrifice that rejoiced the heart of God. No; It was its moral worth; the charity and disinterestedness from which it came. He died for his people *as the good shepherd dies for his flock*; not *to atone* for the crimes of the sheep, but *to defend* and *benefit* them.

It was natural that the Apostles should transfer the religious terms of Judaism to Christianity; that there should be, in their minds and language, a Christian circumcision, a Christian propitiatory or mercy-seat, a Christian High Priest, a Christian sanctuary and altar. But the Christian realities signified by these terms, were very different from the Jewish. 'We,' says the apostle Paul, 'are of the circumcision that worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.' And as much and as wide as the Christian circumcision differed from the Levitical, did also the Christian sacrifices, altar, sanctuary, propitiatory, High Priest, Sabbath or rest, and priesthood differ from the Jewish. The correspondence between the two kinds of things consisted, not in likeness of *identity* but in the resemblance of analogy.

It is a questionable fact whether any of the sacrifices of the Jews were *piacular*, were vicarious punishments, designed to appease divine wrath, to satisfy the anger of God. The Gentiles might have had some immolations of this description. But from what principle must they have been derived? Answer: From the principle of revenge. There is such a principle in human nature. And it was transferred from the heart of man to the heart of God. 'Thou thoughtest I was altogether such an one as thyself.' Men, when they are injured or think themselves injured, burn with fiery resentment. Hence, they incautiously believed that God was revengeful; that he was jealous, angry and full of wrath, when another God had been honored and when his own institutions had been neglected and his laws infracted. Piacular immolations stood on this principle of revenge. They were designed to assuage the flame of resentful wrath. But is there such a sentiment in the God and Father of our Lord Jesus Christ? Is this God *vengeance* or is he *love*? Does he ever punish his creatures from the motive of revenge? Are not all his punishments designed either for the correction of the offenders or for the protection of others? These, obviously, are the only defensible grounds of punishment. What enlightened Christian believes that God is ever actuated by the sentiment of revenge? And if he be not, then the whole ground for the doctrine of expiation is gone from under it. It has no foundation for foothold or support.

It is contended, however, by theologians, *that justice demands recompense;* that justice should be administered however detrimental the consequences; that sin should be punished as it deserves though it ruin the universe. But what is *justice?* On what ground does a transgressor *deserve* to be punished? There are three grounds or principles; the reformation of the offender; the protection of society, and the impulse of revenge. This impulse is strong in the breast of man; but is it so in the nature of God? Give up the last mentioned of the three grounds of just punishment, and the other two are the only ones. A punishment, then, is just if it tend to reform the offender and to protect society. But so far as useless in regard to these objects, it is not demanded by justice. A useless punishment is wanton and unjust.

We now ask if an expiation or atonement was needful, on the part of God, in order that he might accept the person of a truly penitent and converted sinner? Was it needed for the correction of the offender? No; for he is already reformed and holy. Was it needed for the protection of society? No; for a reformed and holy man will do no harmto his fellow-creatures. It remains that if needed at all, it must be to appease the indignation of God. But is there any such feeling in the heart of God? Do we, any of us, believe that God ever punishes men to satiate his 'wrathful indignation?' Do we think that he could pour out this indignant feeling upon his own son? What ground, then, for the doctrine of expiation?

The truth is undeniable—the long controversy between Realists and Nominalists notwithstanding—that a pure abstraction is a nonentity; that there can be no such thing as *soundness* apart and distinct from *something* which is sound; no such thing as *beauty* separate from things which are beautiful; no such thing as *justice* apart from acts which are just. And whatever is beautiful or just is so for *some reason*. If justice required the death of Jesus Christ it must have been for some reason. And this reason must have existed either in God or in man. If in the latter, it must have been either for his correction or for his protection. Yet no one maintains this position. The popular doctrine of the atonement places the reason and necessity of it in God. It cannot, however, be in God unless he be revengeful; unless he stand punctiliously upon a point of *honor:* unless it be with him as it was with the Jew, in drama, who insisted on having a pound of live human flesh, saying, 'If it will feed nothing else it will feed my revenge.'

Finally, our Lord Jesus Christ was never offered up as *a proper* sacrifice. He did not die at the sanctuary, nor was his flesh laid on the altar. He was a sacrifice only in a *secondary and figurative* sense. This fact will not be controverted. And yet, without the theory, expiation falls to the ground. S. F.

THEOLOGICAL MISCELLANY.

The following extracts are taken from a little book published in England in 1766, entitled 'An attempt to explain the Words, Reason, Substance, Person, Creeds, Orthodoxy, Catholic Church, &c., by a Presbyter of the Church of England.' It created quite a sensation at the time, running through three editions within twelve months. Its author, the Rev. William Robertson, D. D., was called by Theophilus Lindsay 'the venerable father of Unitarian nonconformity.' He was born in Dublin in 1705, and educated in the University of Glasgow, which did itself the honor of conferring upon him the degree of Doctor of Divinity, after he had published his convictions of liberal Christianity. Dr. Robertson was in the enjoyment of situations of great value in the Church, and was in the very act of preparing for induction to still higher benefices, when he was first led to doubt the truth of the Trinitarian system. Shortly after this he resigned all his preferments, and cast himself and family entirely upon Providence. This was one of the noblest sacrifices which have been made to conscience and to truth.

It is proper and pleasant to mention that upon the publication of his 'attempt to explain,' &c., one of many answers to it was written by Rev. Philip Skelton, Prebendary of Donacavy. This production was conceived and executed in a spirit, as rare, as it is admirable, in the department of controversy. While Mr. Skelton contends against the opinions of Dr. Robertson, he appreciates his integrity and does justice to his character. He sent him a copy of what he had published against his procedure in withdrawing from the establishment, entitled 'Observations on a late Resignation,' and accompanied it with a private letter to Dr. Robertson, requesting him to 'come and spend the remainder of his life with him, and take part of what he had!' 'We should often argue,' he said in the letter, 'but never dispute.' What a beautiful, what a noble incident was this! There is nothing like it in literary history. Happy would it be for the Church and the world, were all controversies conducted in this spirit!

Although Dr. Robertson did not accept the offer, the most affectionate friendship existed between these true Christians to the end of their lives. Dr. Robertson, maintained his family by the labors of school-keeping, and lived to an advanced age.

He was called to endure great afflictions, surviving his wife, who was one of the best of women, eminently distinguished for every grace and virtue, and an entire family of twenty-one children! When, in his old age, he was bereft, and left in solitariness, his faith and piety were sufficient to sustain him, nay they filled his heart with peace and gratitude. 'I have lived' said he in a memoir of himself furnished to Dr. Disney, 'almost 74 years, and have enjoyed many, many comforts in this life, so that I may now thankfully rise from table, as a guest fully satisfied with my entertainment.' In this memoir he speaks of himself in the third person, and it closes thus 'He died * * * * * * * * * * * * * * * * how, and when, and where it shall please his heavenly Father.'

His grave stone is to be seen at Wolverhampton, where he breathed his last, in his 79th year. The only comment there inscribed is this, 'His spirit appears in his works', of which the reader has a specimen, as follows:

'Ever since the Council of Nice, or rather the Council of Constantinople, (for indeed the Council of Nice did not decree this whole affair) the consubstantiality of the Trinity hath been made the grand criterion of Orthodoxy or right thinking, i. e., of not thinking at all. For to pretend to think on what we confessedly do not understand, nor can ever understand, and not to think at all, seems to me much the same thing.

It is surprising that mankind should suffer themselves to be mocked, abused, and insulted by certain dealers in hard words, who, when the are driven, by men of spirit, out of every other fort, retire to the impregnable one of mystery, where they think themselves secure, and impudently defy all the attacks of human understanding and common sense. Like the philosophers of old, who, when they were puzzled to account for any phenomenon in nature, resolved it easily by the convenient term of occult quality.

Some understand by three Persons in the Deity, three distinct Beings or minds united together, in some mysterious and ineffable manner, so as to make but One. And this is the common notion of the Trinity, founded on the common meaning of the word Person. Others say, that the three Persons in the Trinity signify three qualities, modes or distinctions in the same Divine Being or mind, viz., divine intellect, Divine self-knowledge and Divine complacence: and a great deal of critical learning hath been employed to prove this meaning of the word Person. And yet these two very different and contrary opinions are both deemed *Orthodox, very Orthodox,* (witness South and Sherlock.) But how so? Why, because both parties agree in using the same words to express their different sentiments of what they both call a great *mystery*. And so it would seem that it is not a right opinion, but the using a certain set of phrases, whether they signify this, or that, or no body knows what, that is required to denominate a man orthodox.

The Fathers the nearer they lived to the times of the Apostles are supposed, in proportion to such nearness, best to understand and explain the doctrines of the Apostles: and therefore the more ancient the Father is, he is supposed to be of proportionable authority. But Mr. Whiston hath proved, by irrefragable testimonies, that the Fathers of the first 300 years after Christ, had notions of the Trinity very different from Athanasius. And if antiquity in councils produces a proportionable authority, the council of Antioch, Anno 270 which rejected the term *consubstantial*, is greater in authority by more than 50 years, than the council of Nice which established it.'

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'The light of the Gospel came to us through the medium of the Church of Rome. That Church was grossly corrupted when they sent their missionaries to England, about the year 600, to bring this nation into their communion; and became more and more corrupt every day, by their avarice, superstition and tyranny, as they sent others from that blessed nursery. So that we need not wonder that this light, coming through such a gross corrupted medium, should be so far refracted from its strait direction, as to make us see Religion in points where it is not, and should make us quite lose sight of it, where it *really* is.

Happy would it have been for the world, if men had rested in their inquiries about Religion where God rested in the revelation of it.

An ambitious or avaricious mind may force a man to belie his own sentiments.

Ever since Force and Temporal punishment have been used to propagate *notions*, they have been ten times, I may say ten thousand times, used to propagate falsehood, for once they have been used to propagate truth.

The spirit of party is the madness of the many, for the gain of the few.

Conscience is the fairest and the honest guide of life: and it is only when we are influenced by some low and base motive that we cast about for distinctions and evasions, whereby to justify or excuse ourselves in acting contrary to her dictates.

It is a most miserable slavery to submit to what you disapprove, and give up a truth for no other reason, but because you had not fortitude enough to support you in asserting it.

Let a man studiously labor to cultivate and improve his abilities in the eye of his Maker, and with the prospect of his approbation. Let him entirely reflect on the infinite value of that approbation; and the highest encomiums that man can bestow, will vanish into nothing, at the comparison When we live in this manner, we find that we live for a great and glorious end.

Only the clear and steady light of truth can guide men to virtue. The doctrines which are dark and uncertain, can only lead men to darkness and uncertainty.

There is an high mob as well as a low, that is, a people who do not think for themselves, but are led by others.

It has been said that if a man entertains peculiar notions contrary to the received opinions, he would act wisely to keep them to himself. But the admitting of this principle will suppress truth rather than error; would have prevented the propagation of Christianity at first, and the Reformation of later years.

Learning, like money, is not an end but a means: and it is as blameable to possess one as the other, without using it for the good of mankind.'

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Socrates's maxim was, that no man is to be regarded before the truth.

'The disputes amongst Christians, concerning the doctrines of their Religion, are every whit as ridiculous as those which happened some time ago amongst the patients in a certain hospital. The attending physician, who was a very eminent man in his profession, went amongst them, and prescribed according to their several cases. As soon as he was gone out, a dispute was raised by one of them about the color of the Doctor's hair. Another asked what his coat was made of. Then they began to enquire concerning his country and his ancestors. There was no end of these disputes, as several Champions took several parts in them. Others then started questions concerning the phials which contained their medicines, some alledging they were glass, others chrystal, and others something else. Till at last they were seized with such a madness of *wrangling*, that from words they fell to blows, which soon occasioned so much confusion, bloodshed and outcries amongst them, that an officer of the house rushing in, and perceiving the cause of this fracas, cryed out to them aloud, O ye sympletons, leave off these idle disputes, and be content in taking the medicines prescribed to you. This outrage, instead of curing, will effectually destroy you all. But what was the consequence? Instead of listening to this wholesome advice, their utmost rage was raised against him that gave it, they attack him as their common enemy, and he hardly escaped out of the door with his life.

We laugh at the violent disputes there were in former times concerning the immaculate conception of the Virgin Mary, and the day of celebrating Easter, about the cut of a priest's beard, about the fashion of a franciscan's hood and the property of the bread he eat, and many other questions as important as these. But let us take care, that posterity will not have their reasons likewise to laugh at us, for disputes as insignificant and as ridiculous.

The clergy of the Church of Rome subscribe to 24 artilces of Religion. The clergy of the Church of England, as more orthodox, subscribe to 39.

It is observed by witty men that the difference between the Church of Rome and the Church of England is this, that the former *cannot* err: and the latter is *always* in the right.

All Divinity is comprehended in two books, the book of nature and the book of Scripture. A Divine should only be employed in consulting and explaining these: and if as much pains were taken to clear up what is obscure in these two books, as there is taken to darken what is clear, so much light would soon shine out, as to make us see, that all things in the word, as well as the works, of God are very good.'

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'QUESTIONS WORTH CONSIDERING.'

1st. 'Whether the Socratic method of asking questions, be not a proper method to find out truth?

2d. Whether it be a sufficient reason, because a man was of one opinion on Monday, that he should not, upon better information, be of another on Tuesday?

3d. Whether unchangeableness be not a *divine* attribute?

4th. Whether it is not high presumption, in any creature to pretend to it?

5th. Whether it is not *becoming*, yea, *honorable*, in a man, when he finds that he has been in an error, to acknowledge and retract?

6th. Whether conscience ought not to be the grand director of life?

7th. Whether sincerity is not at the bottom of all true Religion?

8th. Whether every man who continues to act in the affairs of Religion, contrary to his inward persuasion, is not a *heretic*, in the worst sense of the word?

9th. Whether every member of civil society has not a right to profess what opinions in Religion appear to him to be true, which are not inconsistent with the good of the State?

10th. Whether a man may not be a good subject in Great Britain, a good Christian, and an useful member of society, though he does not give his *assent and consent to all and every thing* contained in the Book of Common Prayer, ordinals and 39 articles?

11th. Whether there are an hundred people in the whole Island, who do give an *unfeigned* assent and consent to them?

12th. Whether the *only* reason the clergy have for subscribing their *unfeigned* assent and consent to all and every thing contained in the Book of Common Prayer, ordinals and articles, is not the Act of Parliament which makes this subscription necessary, in order to enjoy ecclesiastical preferment?

13th. If another act was made, by the same power, obliging all the clergy to subscribe the negative of this, in these words, I do *not* give my assent and consent to all and every thing contained &c. under penalty of *forfeiting* their preferments, whether there would be one forfeiting amongst them, from his grace of Canterbury, to the last Collated Vicar?

14th. Whether the clergy would not be able to give to themselves, and to the world, much more *satisfactory* reasons for this subscription, than they have ever been able to give for the former?

15th. Whether granting ecclesiastical preferments upon the present hard terms, is not *gilding* the pill, which would never otherwise be swallowed?

16th. Whether this pill does not often occasion terrible, and sometimes mortal, convulsions in the stomach?

17th. Whether in this case, emetics or opiates are the most effectual medicines?

18th. Whether human creeds and articles are not more the tests of a party, than standards of truth?

19th. Whether the several persecutions and destructions which Christians have brought upon one another from the council of Nice to the council of Trent, and so on, have not been occasioned by articles and creeds of human invention?

20th. Whether out of every hundred instances of punishment upon account of Religion, ninety nine have not been inflicted upon the professors of the truth?

21st. Whether creeds, articles, &c. are not allowed by all, to be only the *means*, and not the *ends*, of Religion?

22d. Whether the true ends of Religion be not to promote Glory to God in the highest, Peace on Earth, and Good Will towards Men?

23d. If means are found, by experience, to defeat the end, instead of accomplishing it, whether these means ought to be used any longer?

24th. Whether the Holy Scriptures are not a complete rule of faith and manners?

25th. If they be, what necessity is there for any addition?

26th. Whether there be any end of these additions?

27th. Who are the best friends to the Church, they that would remove errors out of it, or they that would keep them in?

28th. If the athanasian creed had never been inserted in our liturgy, would it be now inserted?

29th. Whether the *only* pretence for *keeping it there*, is not, because it is there already?

30th. Whether many things which gave offence to good men, have not been formerly removed?

31st. Whether offensive things ought not *always* to be removed?

32d. Whether there was *ever* any thing in our public worship, that gave more or juster offence, both to Christians and infidels than the athanasian creed?

33d. Is not Popery most dangerous, even to the liberty, and political constitution, of Great Britain?

34th. Is not the firmest union amongst protestants, the most effectual means to prevent it's progress, which is at present very alarming?

35th. Is not fixing the protestant Religion upon true protestant principles, the most effectual way to unite protestants?

36th. Are not the protestant principles the same, by which Christianity prevailed at first in the world?

37th. Is it not the fundamental principle of the reformation, as of Christianity itself, that the Word of God is the *only* rule of Faith?

38th. Doesnot the existence of the true protestant Religion, and consequently of true Christianity, amongst us, depend upon adhering firmly to this principle?

39th. Ought not all *particular* systems to give place to this general one?

40th. Are not the Papists themselves sensible, that a steady adherence to this one principle, would overthrow their tyranny and superstition, and that nothing else can?

41st. Are they not therefore more afraid of this sword of the Spirit, than of all other weapons that can be employed against them?

42d. Are not these things worthy of very serious consideration?'

JERUSALEM.

'We have so recently visited Jerusalem in company with Lord Lindsay and Dr. Robinson, that we shall not pause to discuss it now—and, to say the truth, we do not feel so much at home with our author in the 'Terra Santa,' as in his more *secular* localities. Nevertheless, such testimony as his is too important to pass unnoticed; and the impious mummeries by which the Holy Sepulchre is profaned afford a full and fit opportunity for the exercise of his satire. With regard to the former, he is inclined to believe in the correctness of the more interesting sites, and he discusses the subject almost earnestly; adding, however, in his peculiar vein, 'that with respect to the minor details—such as the precise spot where the cock crew, for instance—he is far from being convinced.'

'I felt some interest in knowing how the events of the gospel history were regarded by the Israelites of modern Jerusalem. The result of my inquiry upon this subject was, so far as it went, entirely favorable to the truth of Christianity. I understood that *the performance of the miracles was not doubted by any of the Jews in the place;* all of them concurred in attributing the works of our Lord to the influence of magic, but they were divided as to the species of enchantment from which the power proceeded; the great mass of the Jewish people believed, I fancy, that the miracles had been wrought by aid of the powers of darkness; but many, and those the more enlightened, would call Jesus 'the good magician.' To Europeans, repudiating the notion of all magic, good or bad—the opinion of the Jews as to the agency by which the miracles were worked, is a matter of no importance; but the circumstance of their admitting that those miracles *were in fact performed*, is certainly curious, and perhaps not quite immaterial.'—p. 234.

The following sentences wind up an account of the festival of the Greek Fire at Easter, in which more than 200 lives were lost the preceding year:—

'It is almost too much to expect that so many ministers of peace can assemble without finding some occasion for strife, and in that year a tribe of wild Bedouins became the subject of discord. These men, it seems, led an Arab life in some of the desert tracts bordering on the neighborhood of Jerusalem, but were not connected with any of the great ruling tribes. Some whim or notion of policy, had induced them to embrace Christianity; but they were grossly ignorant of the rudiments of their adopted faith, and having no priests with them in their desert, they had as little knowledge of religious ceremonies as of religion itself; they were not even capable of conducting themselves in a place of worship with ordinary decorum, but would interrupt the service with scandalous cries and warlike shouts. Such is the account the Latins give of them, but I have never heard the other side of the question. These wild fellows, notwithstanding their entire ignorance of all religion, are yet claimed by the Greeks, not only as proselytes who have embraced Christianity generally, but as converts to the particular doctrines and practice of their church. The people thus alleged to have concurred in the great schism of the Eastern Empire are never, I believe, within the walls of a church, or even of any building at all, except upon this occasion of Easter; and as they then never fail to find a row of some kind going on by the side of the sepulchre, they fancy, it seems, that the ceremonies there enacted are funeral games, of a martial character, held in honor of a deceased chieftain—and that a Christian festival is a peculiar kind of battle, fought between walls, and without cavalry.'—p. 225.

We must make room for one more most characteristic sketch from the chapter on Jerusalem:

'I saw the burial of a pilgrim; he was a Greek—miserably poor, and very old: he had just crawled into the Holy City, and had reached at once the goal of his pious journey, and the end of his sufferings upon earth: there was no coffin nor wrapper; and as I looked full upon the face of the dead, I saw how deeply it was rutted with the ruts of age and misery. The priest, strong and portly, fresh,* fat, and alive with the life of the animal kingdom—unpaid or ill paid for his work—would scarcely deign to mutter out his forms, but hurried over the words with shocking haste: presently he called out impatiently—'Yalla! Goor!' (Come! look sharp!) and then the dead Greek was seized; his limbs yielded inertly to the rude men that handled them, and down he went into his grave, so roughly bundled in, that his neck was twisted by the fall—so twisted, that if the sharp malady of life were still upon him, the old man would have shrieked, and groaned, and the lines of his face were not moved, and the old man lay still and heedless—so well cured of that tedious lifeache, that nothing could hurt him now. His clay was *itself again*—cool firm and tough. The pilgrim had found great rest. I threw the accustomed handful of the holy soil upon his patient face—and then, in less than a minute, the earth closed coldly round him.

I did not say 'Alas!'—(nobody ever does that I know of, though the word is so frequently written.) I thought the old man had got rather well out of the scrape of being alive and poor.'—p. 230.

From these texts volumes might be written upon the melancholy condition of Jerusalem, where Christianity suffers far more from its pretended children than from its avowed enemies.'

[Quarterly Review.

SCENE AT GETHSEMANE.

But, perhaps, a more unequivocal proof of pure intention and undisguised simplicity of heart in the *gospel historians*, and consequently of the *veracity* of their histories, is in no one circumstance more conspicuously displayed, than in the accounts which *three* of them have given of our Lord's *agony* at *Gethsemane*. It is not conceivable, that men of sinister purpose would represent their hero in such a state of extreme dejection, solicitude, and horror, at the prospect of approaching death; especially at an era, when a contempt of life and a readiness to sacrifice it even by suicide, particularly to escape the ignominy of a public exhibition as a criminal, however honorable it might be thought, was esteemed less honorable, than cowardice on such occasions was stigmatised as base and servile in the extreme. A relation, therefore, so little conformable to popular opinion, and so little likely to attract applause, must loudly proclaim its own authenticity to every dispassionate examiner; and the circumstances themselves, upon a closer consideration, will be found perfectly suitable to that *humanity* of constitution, that participation of all the native affections and propensities of man, which is spoken of as essential ingredients in consummating the character of the Savior of mankind.

But the questions are; 'What could be the cause of our Lord's extreme distress? And what was the cup, which he besought his *Father* to remove from him?'—This proposition appears to me a point of much importance, and of no little difficulty: and has exercised my thoughts very often for many years; nor have I been able, till of late, to give myself entire satisfaction on the subject. I once thought it to be *death itself*, that *Jesus* was desirous of escaping. But *death* in the cause of truth he seems to have expected from the first throughout, as an essential article of his mission: and the writer to the *Hebrews*, who expressly tells us, that his prayer was *heard*, is irreconcilable to that *hypothesis*. I am now convinced, that not *death itself*, but the tormenting *death* of the *cross*, was the circumstance, which appeared so formidable to his imagination, and overwhelmed him with extremity of anguish.—Let us turn a more accurate attention to this affecting subject; which, in my *opinion*, throws a flood of lustre on the character of *Jesus*, and places the veracity of the *evangelists* in such a luminous point of view, as will establish with abundant conviction the votaries of our religion and perplex her adversaries.

There occurs a most beautiful passage in *St. Mark*, strongly distinguished by features apparently taken off from *ocular* observation; and which, I think, no power of artifice could possibly have reached.

And they were on the road going up to Jerusalem; and Jesus continued going before them, and they were amazed, and followed him with fear. And he took aside the twelve again, and began to tell them what was going to befall him. 'Behold! we are going up to Jerusalem: and the son of man will be delivered up to the chief priests and scribes, and they will condemn him to death, and deliver him up to the Gentiles, who will mock him, and scourge him, and spit upon him, and kill him.'

What a picture have we here of a mind haunted with a perpetual horror of approaching pain; and yet, with an impatience, arising from occasional fits of resolution so natural in such cases, eager to proceed, and anxious for a speedy termination of its sufferings! There cannot be produced, in my opinion, from any author, a more pathetic incident, or more exactly consonant to the documents of experience and the dictates of philosophy. 'Some,' says Pliny, were lamenting their own infelicity; others, that of their friends; some were imploring death from the mere terror of it.' So true is that assertion of our incomparable child of nature:

> ——present fears
> Are less than horrible imaginings.

And Cæsar has observed, that 'we shall more easily find those, who are ready to *suffer death*, than those, who can *endure uneasiness* and *pain*.'

We may discover also another proof of the perpetual presentation of the approaching catastrophe to his thoughts, and of the magnitude, to which his affrighted imagination had enlarged the terrific spectre.

Ye know not what ye are asking; he replies to the sons of Zebedee. Can ye drink the cup, which I am about to drink: and be baptized with the baptism, that I am going to be baptized with!

And again: I have a baptism to be baptized with: and how am I straitened, until it be accomplished!

By the *cup*, therefore, I understand that *particular excruciating death*, the death of the *cross;* and the assistance, which he received, represented in St. Luke by the appearance of *an angel from heaven strengthening him*,—I judge to be a recollection of his spirits, an infusion of fortitude, which determined him to a resolute submission to his fate; a determination not a little fowarded by the *nearness* of the event. When his fears had been exhausted in the previous agonizing conflict between duty and apprehension, between the infirmities of the *flesh* and the willingness of the *spirit* to accomplish the will of God;—when his bodily vigor was impaired by the struggle, and now relaxed to acquiescence through a copious sweat, which flowed from his face, as *blood* issues from a wound;—he appears again to his disciples with a calm settled magnanimity. He seems even eager for the accomplishment of his ministry, and hastens to a close of this scene of suffering. Arise, says he to his languishing companions; arise, let us be going.

The whole relation is to me inimitably majestic and affecting; the reader, however, must not judge from my inadequate delineation of it, but have recourse to the narratives themselves, which deliver the transaction with a simplicity and pathos, that cannot be exceeded.

But I forbear to enlarge on this subject of our Lord's *agony*, because it has been discussed with much good sense and perspicuity by my venerable friend the Rev. Timothy Wylde, late master of the free school in Nottingham, in a sermon preached almost sixty-three years ago at that place, upon Matt. xxvi. 39, from which I shall quote the *three* reasons assigned for this extraordinary emotion of our Savior.

1. The *first* ground of *Christ's* fear and agony I shall mention, is his *knowing beforehand* the particular circumstances of his torment and death.

2. Another reason of our Savior's fear and disorder was, the *remarkable severity* of his sufferings, and the many circumstances of cruelty, with which his death was attended.

3. The only other reason I assign for our Savior's fear of death (and what I principally rely on) is his sense of *the important consequences*, which depended on his dying well.

Thus far this intelligent preacher, who reasons on each of these propositions in a rational, convincing, and instructive manner. [Wakefield's Evidences.

THE POOL OF SILOAM.

A little above the fountain of En Rogel, which heads up the valley of Jehosaphat, there is a mulberry tree of unusual size, with a raised terrace, a favorite halting place for wayfarers and shepherds, who repose under its ample shade, while their flocks are drinking from a channel filled with water, conducted from the Pool of Siloam, which is a few paces above. It was not without emotion that we descended the steps of the fountain, worn and polished by ages, and seating ourselves under the cool moist arch, a delicious shelter from the burning noon-day beams of a July sun, reposed our weary limbs, listening to the gentle current of the 'waters of Siloam that go softly,' and drinking, with the palm of our hand, from the refreshing and limpid stream. As the Arab women of the valley came down to fill their pitchers, we remembered that the daughters of Judah frequented it two thousand years ago; that kings and prophets have drank of its consecrated waters, and that perhaps Jesus and his disciples have often reposed on those very steps in the course of his walks about the city. To describe the view before us—the path to the fountain is seen above the edge of the pool, on the right, and figures are descending the steps under its arch, down to the water, which flows out by a small orifice into the square pool, and thence by a channel into the valley below, as before stated. The remains of pillars at the side and in the basin seem to indicate that at a former period, it must have been wholly or partially covered; and it has been supposed that this is also the Bethesda with five porches, where at certain hours an angel, according to the popular tradition, troubled the waters, which were then supposed to possess a healing power. This receives some countenance from the fact, that there is a singular ebb and flow into the stream, noticed by many travellers, and lately witnessed by Dr. Robinson, but beyond this there is nothing to support the

conjecture. It has been ascertained, by the persevering research of Dr. Robinson, that the water is brought to the pool from that of the Virgin, higher up the valley, by means of a channel cut through the rocky hill of Ophel, a work of great, and unless both fountains were within the city, of useless labor. Its length, as measured by him, is 1,750 feet. [Bartlett's Walks about Jerusalem.

CHRISTIAN REGISTER.

BOSTON, MARCH 8, 1845.

In entering upon his labors the Editor feels that both propriety and custom require him to address to his readers some remarks explanatory and indicative of the views with which he approaches the position he has been called to occupy.

The Christian Register is passing through the twenty-fifth year of its publication. It was commenced by its present Proprietor, and has been sustained by his persevering efforts and care, aided by the services of a succession of editors who, for the most part, have been clergymen in the exercise of their professional duties, and, of course, have not been able to give to it more than a portion of their time and attention. But so efficiently and respectably has it been managed as to have secured a steadily increasing influence, and to have reached a circulation extending to many thousands of subscribers and readers, belonging to the most intelligent classes of the community in various parts of the country.

In assuming the entire and sole charge of the contents of a weekly paper of the dimensions and character and relations of the Christian Register, the Editor appreciates the difficulty and the importance of his office. The faithful and learned labors of the enlightened and eminent clergymen, who have immediately preceded him, have given the paper a standing and character which can only be sustained by his best exertions, and by the encouragement and assistance which they and other friends of the cause may be able to render. In bearing testimony to the ability and fidelity with which they have conducted the Register, their successor is but giving utterance to the grateful and approving sentiments of all its readers.

This paper is designed to be a popular organ and exponent of the principles of Unitarian Christians in this country, and as such it is well to have a clear and definite understanding of its proper nature and functions.

It is designed to express the views, and promote the interests of UNITARIAN CHRISTIANITY. It is necessary to receive and to weigh the import of these two words. We mean by *Christianity* A RELIGIOUS FAITH RESTING UPON THE AUTHORITY OF CHRIST. We are Christians, not because we hold a religion, suggested by our own notions, or speculations, or inspirations, by our reasoning faculties or by any inner light, but because we hold a religion resting upon the authority of Jesus Christ. We believe that Christ came from God, for the purpose of making a revelation of grace and truth to us—that he spake as the messenger, that he was the Word, of God. We believe this, because we are convinced that he adduced the requisite credentials of such a mission, and that what he taught was accompanied by the proper internal and external evidence that it did come from God. Our faith in the teachings of Christ is, therefore, full, implicit, and most devout. We sit at his feet, and listen to his instructions, as to the voice of the Father himself.

We yield to no other class or description of our fellow Christians in profound, and thorough, and reverential faith and trust in the Savior. Were it not so, we should be unwilling to assume his name. It would be contrary to the respect which we feel that every man owes to himself. Did we not listen to the words of Christ, as to the word of God, we should regard it as derogatory to our nature to allow ourselves to be called Christians. In matters of faith we call no man master, and it is because we are assured that Jesus of Nazareth addresses us with an authority higher than human, even with that of God himself, that we acknowledge him as our Lord and Master.

The expression 'Rational Christianity' has sometimes been used to designate our opinions. It must not be regarded in the sense of our religion resting on Reason, for that would render the two terms inconsistent with each other, but it implies that we claim and exercise the right and duty of applying our reason to the discovery of the true meaning of the teachings of Christ.

Our reason, thus applied, has conducted us to the belief, in which we all agree, that God is one; that the unity of the divine nature is not complicated with any such a scheme as the doctrine of the Trinity; that Christ is not God, but the word of God; that the Father was in him, and spake through him, as he has never spoken through any other teacher. Our reason has convinced us that such is the doctrine of Jesus, of the New Testament, and of the Bible. Because we thus think and believe we are Unitarians.

We are separated from other denominations, not because we think less of Christ, or of the Bible, but because we receive from them a different doctrine from that contained in Trinitarian and Calvinistic creeds. We allow no creeds or systems of human invention to stand between us and the Scriptures. We go to the Scriptures, and to them only, for our religious faith. In adhering to this platform we have the satisfaction of feeling assured that, instead of departing from, we have really followed out, the principles of the Reformation, and that a further and complete reformation—the very object for which our Puritan ancestors fled to these shores—can only be promoted by a union of Christians on this ground.

It is indeed a most delightful result, increasing immeasurably the strength and the comfort of our faith, that the full and free application of our reason to the Scriptures has brought us to conclusions of doctrine which are in perfect harmony with our highest faculties and exercises of intellect, with the purest and best affections of our heart, and with the most benevolent and hopeful aspirations of our souls. Our God is the Father—he is a God of love, of love embracing all our kind, all creation. Our pages will, it is to be hoped, ever present delineations of the beauty, and blessedness, and glory of this doctrine of a God of Love. We invoke the aid of those of our brethren, and of all the friends of our cause, who may be able and willing to help us in our work, to employ their pens, in inscribing upon our columns, in various illustration and in free expression, the heavenly excellence of the doctrine of the Father, as taught by the Savior, and as cherished by us. It is by conveying this doctrine into the hearts of mankind that we hope to prepare the way for all really benevolent movements, and to secure a foothold and a widening triumph for every genuine form of philanthropy.

The design of this publication will be best answered by confining its aim to the maintenance and diffusion of these its leading principles. It is desirable to keep it on a level elevated above the perplexing agitations and conflicts of opinion and local dissensions that, from time to time, may occupy the attention of particular portions of the field of our operations. We shall look upon it as our duty to do what we can to keep the thoughts and interests of our readers intent upon the great principles in which we are all agreed, and the great cause of truth and charity in which we are all embarked, and to commend and convey the doctrine of one God the Father of love and mercy, the God and Father of our Lord Jesus Christ, to all mankind, whatever speculations they may indulge on other subjects, and in whatever region of the country or the world they may have their abode.

As our sentiments are the result of free inquiry into the meaning of Scripture, so shall we ever protect and encourage the same. Whatever honest and sincere interpretations of the doctrine of Christ any one may receive from his recorded words, provided they be decently and suitably expressed, will be welcomed to our columns. The spirit in which Christians of our denomination ought to regard new suggestions, new inquiries, and new views, in reference to the principles of our faith, as contained in the Scriptures, cannot be better described than it was, nearly a hundred years ago, by one of the brightest ornaments of an Orthodox Church. Bishop Lowth, in a visitation sermon preached at Durham, thus beautifully and boldly pleaded our cause.

'Let no one lightly entertain suspicions of any serious proposal for the advancement of religious knowledge; nor, out of unreasonable prejudice, endeavor to obstruct any inquiry, that professes to aim at the further illustration of the great scheme of the gospel in general, or the removal of error in any part, in faith, in doctrine, in practice, or in worship. An opinion is not therefore false, because it contradicts received notions: but, whether true or false, let it be submitted to a fair examination; truth must in the end be a gainer by it, and appear with the greater evidence. Where freedom of inquiry is maintained and exercised under the direction of the sincere word of God, falsehood may perhaps triumph for a day; but to-morrow truth will certainly prevail, and every succeeding day will confirm her superiority.

'The light, that arose upon the Christian world at the reformation, hath still continued to increase, and we trust will 'shine more and more unto the perfect day.' The labors of the learned have from that time, by the blessing of God upon the free exercise of reason and private judgment, been greatly successful in promoting religious knowledge; and particularly, in laying open the hidden treasures of divine wisdom contained in the holy Scriptures. Much hath been done in this important work; and much still remains to be done. Those heavenly stores are inexhaustible: every new acquisition still leads on to further discoveries; and the most careful search will still leave enough to invite, and to reward, the repeated searches of the pious and industrious, to the latest ages. This is a work, that demands our first and most earnest regard, the studies and assistance, the favor and encouragement, of all. To confirm and illustrate these holy writings, to evince their truth, to show their consistency, to explain their meaning, to make them more generally known and studied, more easily and perfectly understood, by all; to remove the difficulties, that discourage the honest endeavors of the unlearned, and provoke the malicious cavils of the half learned: this is the most worthy object, that can engage our attention; the most important end, to which our labors in the search of truth can be directed.'

We shall endeavor, as far as possible, to avoid controversy. In this particular community the question of the Trinity has been discussed to exhaustion, in years past, and there will be no disposition to revive it. But it will be borne in mind that a new generation is coming over the stage, that the truth ought to be kept before the minds of all, that there are many who need to have difficulties removed, and that the labors of the past ought not to be lost for the future. With this view we shall make it a part of our plan to dedicate our first page to choice extracts from the writings of distinguished Unitarians, to brief notices of literary history in that department, and to the memory of those who have asserted the rights of truth, liberty and charity.

We are strongly persuaded that the age of controversy is passing away, and that the spirit of mutual respect and good will, of charity and love, is pervading the various denominations among us. The forms and fabrics, the names and institutions, of intolerance and bigotry remain, but the people are outgrowing them. It shall be our most earnest aim to favor and promote this happy and most desirable tendency. Instead, therefore, of looking back upon the errors of superstition and bigotry, we shall hail with a hearty welcome, and dwell with glad confidence upon, every indication of the dawning of a brighter day. There are, indeed, here and there individuals who are vainly laboring to resist the progress of the times, who try to keep alive fires that are dying out, and make convulsive efforts to hold back the denominations, to which they belong, by stimulating the spirit of intolerance, and by violent denunciations of all progress. Their efforts we shall endeavor not to notice, but shall be quick to perceive, and prompt to hold up to commendation and applause, every sentiment, and every movement, on the part of our brethren of other sects, which indicates a love of truth, and the prevalence of charity. By thus commenting upon what is commendable, and passing over, so far as we can, what we could only notice to condemn, we hope to avoid all unnecessary controversy, and to contribute to the reign of peace as well as truth. There will, perhaps, after all, be provocations which will require us to assume the attitude of self defence, and occasions and opportunities, which it would be wrong to neglect, favorable to the overthrow of error. At such times we shall never stoop to personalities, or allow ourselves in passionate expressions, or throw back hard words.

In every employment experience is required to give facility, efficiency, and address, but in none more than in providing materials for a publication of the capacity of the Christian Register, issued at such brief intervals of time, and embracing within its field of vision so wide a surface, and such varied and weighty interests. In devoting himself to the task, the Editor is confident of the considerate and candid judgment, of the best wishes, and of the hearty support, of its enlightened patrons and readers.

THE BISHOP OF NORWICH AND MR. WODEHOUSE.

The result of all discussion is the prevalence of truth. If controversy could be divested of its irritability and animosity, and conducted in good temper, and with mutual respect, it would be an almost unmixed good. Even where it involves in its course the most violent agitation, and excites, for the time being, the most unhappy passions, beneficial consequences flow from it in the end. Its evil influences are transient, its beneficent results permanent and expansive. The dissensions which now agitate the Church of England, and which have threatened to disturb the American Episcopal denomination, although they may occasion much alarm and distress, much ill-blood and bitter strife, will, undoubtedly, leave good fruits behind them, on both sides of the water. Already wise men are beginning to see, as they have never seen before, the value and necessity of a spirit of forbearance and charity, and of the toleration, all around, of differences of opinion. The following is a pleasing instance of this.

'Mr. C. N. Wodehouse has addressed a letter to the Bishop of Norwich, tendering the resignation of his benefice and canonry, on the ground of conscientious objections to certain parts of the ritual, which he cannot take in their literal acceptation, although heartily conforming in all other respects to the doctrine and worship of the Established Church. He says that he has adopted this course after 'a protracted, and harassing, and fruitless inquiry as to the meaning of subscription, amidst a great diversity of opinion, even from the best informed, who, instead of guiding me through a difficulty, only increased my perplexity.' The parts of the ritual to which he objects are 'the damnatory clauses of the Athanasian creed, the form of absolution in the office for the visitation of the sick, and the following part of the form of ordaining priests: 'Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven: and whose sins thou dost retain, they are retained,' &c. The Bishop of Norwich refuses to accept the resignation for three reasons, the most material of which is the following:

'Because considering the number and nature of many of the propositions included in our thirty-nine articles, the homilies and Book of Common Prayer, to which assent is given by subscription, it is impossible that any number of individuals should view such propositions in exactly the same light, and subscribe to them in precisely the same sense. Latitude in subscription is, therefore, absolutely unavoidable.'

The other reasons are, that Mr. Wodehouse's objections 'are not inconsistent with a sincere and hearty attachment to the general doctrines of the Church, and to the form of prayer prescribed by it,' and that it would be manifestly unjust to allow him to resign his situation, whilst others, entertaining the same objections, or even others 'much further removed from the spirit of our Protestant Church,' are allowed to retain theirs. In conclusion, the Bishop says: 'It is impossible to shut our eyes to the obvious truth that 'a clearer explanation is required of some words and phrases that are rather of doubtful signification, or otherwise liable to misconstruction,' in days like the present, when our Church is so fearfully divided against itself, and suffering from dissension and internal schisms far more dangerous and perplexing than those with whichshe is assailed by adversaries without her pale.'

REV. MR. FOX OF NEWBURYPORT.

Our readers are, probably, aware of the removal of this gentleman from his pastoral charge in Newburyport, to a field of great usefulness in this city. Mr. Fox has labored most faithfully and acceptably for many years in the important sphere from which he has now withdrawn. We regret the loss his people have sustained, but we rejoice that his active zeal is to be exerted among us, and we welcome him to his labors. The following is from the Transcript of March 3.

'A preliminary meeting of the friends of the congregation and church, proposed to be formed under Rev Mr Fox's charge at the Warren street Chapel, took place at that Building, last evening, March 2d. Invitations had been addressed to the parents and friends only of the children at present connected with the Institution. A full attendance was secured.

After appropriate religious services, Mr Barnard presented the plan in contemplation. It appears from this that the schools and services for children are not to be abandoned or essentially modified. The institution is still to be conducted as a Charity. And none of its connexions with the Ministry at large are to be dropped. Mr Fox's services are to occupy the morning and evening of each Sabbath. The members of the audience will pay his salary with the incidental expenses. Mr Barnard is to give a lesson to the children in the lower rooms on Sabbath morning—and preach to them as heretofore in the afternoon. His support and the maintenance of the various schools and departments of the institution will continue to devolve upon the benevolence of the community and the exertions of the teachers.

The meeting was subsequently addressed by Rev Messrs Burton, Lothrop, and Robbins—and adjourned at an early hour. An excellent spirit prevailed, and everything was full of good auguries. The Sunday evening lecture will be continued at the Chapel during this month. Mr Barnard will receive the names of members for the new Society, and present further details from week to week. Mr Fox's services are to commence on the first Sunday in April.'

TO CORRESPONDENTS.

The editor earnestly requests from the friends of liberal Christianity in all parts of the country a free and full communication of such suggestions and information as may lead to a just appreciation of the wants and interests and progress of the cause. All discussion of matters of doctrine, or form or usage, or of methods of operation, will be cheerfully and gratefully received, and so far as may be deemed expedient admitted to our pages. Brevity of expression, and condensation of style are particularly recommended, as the usefulness and acceptableness of a publication of this description depend very much upon the variety of matter it presents. Such articles on a diversity of subjects, and from different hands, constitute the life of a weekly newspaper, whether religious or secular. Accounts of Ordinations, Dedications, Sunday School Anniversaries, or other ordinary and prevalent occasions and customs will be thankfully received, and will be interesting and useful in proportion as they pass briefly over such incidents and particulars as are common and usual, and dwell more at length only upon such as are peculiar and especially characteristic of the time or place.

While moderation of spirit, and carefulness of expression are earnestly recommended to contributors, the greatest freedom of discussion will be secured to all who may seek to occupy our pages, on appropriate topics—each writer being responsible for his own opinions. Whoever has any views to communicate, will have an opportunity to defend and explain them for himself, the most unrestrained discussion will be allowed.

For the Register.

THE CHRISTIAN EXAMINER AND REV. THEODORE PARKER.

The writer of the notice of the Christian Examiner in the Register last week, wishes to add an explanatory remark, in order to guard against a possible misunderstanding or misrepresentation. The notice asserted that the author of the article on Rev. Theodore Parker allowed him to be 'a Christian believer.' As this allowance might be unkindly quoted by sectarians, to the injury of the Examiner, justice to that periodical and to the writer of the article requires the statement, that the allowance was made under a condition or qualification. The writer says that Mr. Parker distinguishes 'between the truths and the facts of religion,' and that adopting this distinction, as Mr. Parker does recognize and insist on these truths, he is, so far as they are concerned, a Christian believer. The writer likewise subjoins the following note, to make his distinction more apparent:—'Some of our readers may regard this as a concession which we ought not to make. We do not mean it as a concession. If the qualifying phrase which we have used be kept in mind, we do not see how it is possible to make any other statement. *So far as the belief or inculcation of the truths to which we have referred is concerned*, Mr Parker is a Christian believer and teacher, for the simple reason that he believes and teaches these, which are Christian truths.'

We have made this explanation, as we have said, to guard against a possible wrong use of an allowance in the Examiner. We of course retain the opinion which we expressed in noticing the article. Mr. Parker selects from the New Testament certain truths therein recognized, and which are equally believed by the Deists and by the Jews. They are not all the truths which are ascribed to Jesus Christ as their Teacher, nor is his authority to teach them, nor his alleged evidence in support of them admitted. Therefore we cannot see how their reception should affix the epithet of Christian to a believer in them.

For the Register.

PUSEYISM—AMERICAN EPISCOPAL CHURCH.

MR. EDITOR,—The writer in your columns in noticing the last number of the Christian Examiner thinks me in error or likely to give an erroneous impression by stating in the article on Conventions and Conferences, that at the recent General Convention of the Episcopal Church, the High Church party succeeded in preventing an expression of opinion against the Oxford doctrines. I surely am in no error myself upon the subject, and should be sorry to give an erroneous impression. The words referred to are certainly satisfactorily sustained by the Official Journal of the Convention, which states that several resolutions against the Tractarian doctrines were offered and rejected. That they were rejected by the influence of the High Church Party is obvious from the names of the gentlemen who spoke against them, and from the result of the vote. I am aware that the question upon their adoption was not strictly a test-question as to theological doctrines, yet the stand taken by the leading High Churchmen fully justifies the language of my article in the Examiner.

I should be sorry to suppose, that any readers would understand me to say that individuals were prevented from expressing their opinion against the Oxford doctrines in debate. I was speaking of the United action of the convention, and certainly there has been no united expression of opinion against these doctrines. That the majority of the members were Puseyites, I neither believed nor said. I merely maintained that High Church principles, were, on the whole, predominent in the Convention, and should be sorry to be thought to consider those principles as necessarily the same thing as Puseyism.

As to the pastoral letter of the bishops, it had not been published, when my article was written, nor is it contained in the official publication of the Journal of the Convention. I might differ somewhat from the writer in the Register as to the bearing of the letter upon the point at issue, and also as to its office as an expression of the voice of the whole Convention. But, however this may be, I must still maintain that High Church principles are predominant among the clergy of the Episcopal Church in this country. It is not easy to find a single prominent Episcopal minister who would be willing to adopt the views of an Arnold or a Whately upon the apostolic succession, the chief point in question. At the Council of Trent, the younger clergy were more zealous in their claims for the Church than were the elders, and whether in the sixteenth century or the nineteenth, the opinions of young men are pretty good omens of what an age or Church is to be.

Thanking the writer in the Register for his kind mention of my article and wishing not to give any erroneous impression as to a point of fact, I remain very truly your friend who welcomes you to your labors in the editorial chair.

Providence, March 3, 1845.

For the Register.

THE CHURCH OF THE SAVIOR.

I had the pleasure of attending the first meeting of this new Society in the Old South Chapel, Spring Lane, on the last Sabbath. Although I am not of the society, I feel happy in expressing my warm sympathy with them. The Chapel was filled with those principally, I understand, who have connected themselves with the Society. Rev. Mr. Watersten, whom they have invited for their pastor, preached from the words 'Do this in remembrance of me.' As the communion table was spread before him, these words were peculiarly appropriate. The discourse from them, must have touched the hearts of all present, and have awakened a fresh image of that blessed Savior in the soul, and revived a love for him which would make the communion more sweet, and the remembrance more dear.

At the table there must have been from 80 to 100 to partake of that feast of love, and communion of spirit. The impressions on the occasion, appeared to be such as it was calculated to inspire, and that the 'Church of the Savior,' could truly say, that they were doing this in memory of him. May the blessed spirit remain with and support them so that their small beginning may become thousands, and bring many into the fold of Christ.

Services will be held on the morning and afternoon of every Sabbath at the same place, and at the usual time, for the present.

NEW PUBLICATIONS.

Twelfth Annual Report of the Trustees of the State Lunatic Hospital at Worcester, December, 1844.

There is no feature of modern political society so interesting and full of promise as the means employed to satisfy the demands of benevolence and charity. Government is not now looked upon merely to create and wield a terrible and destructive physical force to subdue foreign enemies, and trample down domestic discontent. It extends beneficent relief to the distressed, and carries a remedial influence to all the diseased and suffering members of the community. Evils and woes which transcend the reach of private generosity and compassion, are now received within the embrace of a philanthropic and paternal government, and the blind, the deaf, the mute, the insane, the desolate and helpless of every kind, are objects of the public bounty and care.

In this policy, which is as wise as it is benevolent, the various States and sections of the Union are emulating each other. Massachusetts, in this as in other commendable aspects, has secured an honorable eminence. But among all the institutions and provisions of her considerate and liberal administration, there is none more creditable to her, and none more successful in its results than the Worcester Asylum for the Insane. In its location, its arrangements, and its whole management, it has been most fortunate.

The late Report of the Trustees, Messrs. Henry Gardner, Stephen Salisbury, Joseph Sargent, and S. C. Phillips is before us. All who have ever had occasion to visit the Hospital, or been interested in its condition and oversight, will heartily respond to the following:

'The condition of our Institution will more particularly appear by the Report of the Superintendent, which is herewith submitted. Under the smiles of Providence this Hospital has increased in size, usefulness and reputation, beyond the anticipations of its most sanguine friends. For its success we are largely indebted to the energy, ability and untiring exertions of Doct. Samuel B. Woodward, who has been the Superintendent from its beginning, and who has himself built it up and made it what it now is. He has already spent a large portion of his useful life in the care of this and other public institutions; and we regret that we have to state that during the last spring and summer the Trustees thought his health so precarious, and so much impaired by confinement and close application to duties beyond what he had strength to perform, that they enjoined it upon him to break off at once from his duties here, and take a journey to the south for the benefit of his own health. He was absent two months, returned somewhat improved, and as we trust derived some information that may prove beneficial to all.

'During the sickness and absence of Doct. Woodward, Doct. John R. Lee, the Assistant Physician, had the whole medical care of the patients, and shew that by his skill and experience he was entitled to the confidence of all.—We feel grateful that the life, health and usefulness of our Superintendent has been so long continued to us; but the time must come when age or infirmity will require a release from some portions of his present arduous duties.

'Of the Steward and Matron we can speak in terms of the highest commendation, for their careful and economical use of the public property, and kind treatment of the patients. The attendants and assistants all deserve praise. If there be a point of view in which this institution shows itself to the most advantage, it is in the discipline and subordination of all the officers and persons employed therein;—each one knowing his place, and each one doing his appropriate duty.'

The Institution has been the object of the most noble private benefactions, as well as of the patronage of the government, has reached a high degree of excellence of accommodation, and become a truly great and admirable establishment.

'Most of the funds derived from the estates of the late George S. Johonnot, and of Martha Johonnot, his widow, have been converted into cash; particularly those bridge shares and bank shares that were of doubtful value. The times have been favorable for these operations, and the loss on this part of their estates less than was feared. These funds were appropriated, by resolves of 1843, for the enlargement of the Hospital, for which purpose about twenty-eight thousand dollars have been already paid, and about fifteen thousand eight hundred dollars, in cash and in good funds, remain to pay for what has been done and for what is to be done to finish the wings agreeably to said resolves, and for furnishing the same. These new wings, one for males and the other for females, are each of them in the form of an L, and extend nearly on a line with the former front of the Hospital, and in the same direction each way one hundred feet, making the building in front two hundred feet longer than before. The centre building is seventy-six feet long. The two old front wings are each one hundred and twenty-four feet long.—The new wings extend their front each way one hundred feet, making the whole front five hundred and twenty-four feet. The lateral wings extend backward; the old lateral wings each from front to rear one hundred and thirty-six feet. The new lateral wings extend from the extreme front backward; the new wing for males, from front to rear, one hundred feet—The new lateral wing for females only seventy-five feet, being as long as the Trustees calculated the funds appropriated would complete and finish. The centre building is four stories high, and the wings are three stories, exclusive of the basement, which contains the kitchen, rooms for attendants, &c., and of the attic. The Johonnot hall is seventy-six feet long, and the chapel, which is a continuation of the same line of building, is forty feet, both extending from the rear of the centre building one hundred and sixteen feet. On each side of the chapel are infirmaries and other rooms extending each way to the male and female central wings, and forming a hollow square or yard on each side of the Johonnot Hall. The whole, when completed, will afford good accommodations for four hundred patients and their attendants.

'The State Lunatic Hospital has uniformly received the patronage and encouragements of the wise and good. We feel it to be our duty, in behalf of the afflicted inmates and their friends to acknowledge the bounty and kindness of our civil rulers, in erecting and supporting so useful an establishment. We would gratefully remember also individual benefactors, among the foremost of whom are the late George S. Johonnot Esq., and the late Martha Johonnot, his widow, who have bequeathed so large a portion of their estates in aid of the benevolent cause in which we are engaged.'

A Sermon preached on occasion of the 'Anti-Rent' Disturbances, Sunday, December 22, 1844, by Henry F. Harrington, Minister of the First Unitarian Church in Albany. Printed by Request—Albany.

Mr. Harrington has availed himself of the occasion of the extraordinary proceedings of lawless violence, rebellion and outrage in some part of the country near the scene of his labors, to expound and impress upon his hearers the 'Responsibleness of American Citizenship,' and he has discharged his duty with eloquence, fearlessness, and a searching solemnity of expostulation, which claims the gratitude of the friends, and cannot fail to contribute to restore and promote the cause, of justice, law and order.

The Present Means of Suppressing Intemperance;—An Address delivered at Dublin, N. H., before the Young Men's Total Abstinence Society. By Charles Mason—Fitchburg.

This is one of the innumerable addresses and discourses upon this momentous subject, by which an irresistible force of reasoning and persuasion has been brought to bear upon the minds and habits of men, until the whole surface of society and of the country bears evidence of the beneficial results of the great movement. Mr. Mason argues boldly and strenuously for the use of compulsory means in the form of restraining penal laws.

'Twelfth Annual Report of the Seamen's Aid Society of the City of Boston.'

This excellent Society still continues its benevolent and effectual operations. The Reports of its condition and doings are always most interesting, and prove that it is worthy of being ranked among the most useful and beneficent of those associations which, having benevolent aims and devoting themselves to practical operations, are worthy of the Christian name, and contribute blessings and honor upon the community. The following extracts will be read with interest.

'Of the Mariner's House we are happy in being able to present a most encouraging account. Under the care of its excellent Superintendent it is succeeding admirably. It is, emphatically a Home for the Sailor, who, when he returns from tossing on the mighty deep, here finds not only rest and comfort to the body, but influences the most salutary and refreshing to the soul.

Though rough and weather-beaten in his exterior, he has a childlike susceptibility to kindness; he can, in truth, be touched by nothing else. Meeting at sea with nothing but severities and hardships, he is particularly alive to gentleness and love. He requires not only outward kindness, but something to refine and elevate his character; something which he can carry away as a talisman, when he again embarks for the toils and dangers of another voyage. He finds it here; all around him is comfort and order; no intemperance, no profanity, but on the contrary an atmosphere of religion and peace. When we recollect what has been the character of boarding houses for seamen, swallowing up their hard-earned wages, and, what is infinitely worse, demoralizing the whole soul, we may well thank God that there is for them, at least one harbor of safety.

A prayer meeting is held at the house every Tuesday and Friday evening. This is an important means of good, and exerts a powerful influence not only on the regular boarders, but also on other seamen who are induced to attend. Many a poor man who has long been a wanderer from his Heavenly Father's care, is here taught the way of salvation, and sets his face heavenward. And it is not a transient excitement, but in almost every case, it proves a permanent change.

Though anxiety is often felt, lest new converts should be drawn away from their steadfastness, yet it is often found that they make astonishing progress in the Christian life. While at sea, they meet with fewer temptations than when on land, so that although deprived of many of the ordinary means of grace, yet with their Bibles and Savior to guide them, they will often return from a voyage wonderfully advanced in spiritually.'

* * * * *

'We would warmly express our gratitude to Mr. and Mrs. Brodhead, for their untiring labors. They took the House under discouraging circumstances, and their task has been an arduous one, requiring talents of a rare and peculiar kind. And we can truly say, that few could be found so skilful in promoting the cheerfulness and comfort of the house, and at the same time, by touching the right chord of human sympathy, leading its inmates into a truer and holier life. We hope we may be able long to secure their valuable services.

The Rev. Mr. Taylor is, as ever, the life and centre of our society. His whole heart still continues to be devoted to the sailor's improvement, and we can only pray that he may have strength of body to do what the fervent spirit prompts. With such a field of usefulness before him, it is difficult for him to find the repose which his health requires. He has won the gratitude of many a warm heart, which beats under a rough jacket, and he must find his reward in those blessed words, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

Second Annual Report of the Baltimore Ministry at Large.

We are pleased to receive another Report from Mr. Dall, who is laboring so zealously and devotedly in this important field of service. He thus describes in brief terms, the design and usefulness of the labors he is performing in his native city.

'"We desire to see it sustained, because we believe it admirably calculated to prevent evils, to which every large city is peculiarly liable." "We have seen what it has accomplished in other cities, toward *the positive diminution of crime*, and we cannot but believe that it works directly to *prevent pauperism*, and so to stay the drain it makes upon the city treasury, to empty our streets of beggars, to fill our Public Schools as fast as they are builded, to make property more secure, to establish the public peace, to diminish the need of Alms Houses, Jails and Prisons, and by timely interposition to nip the buds of evil, in untold ways.'

* * * * *

What is the work?—By reason of the comparative novelty of this work, in our city, the question is still asked 'what is the work.' The answer which we love to make above all others is 'come and see:'—come to our mission room any morning throughout the year, and see the children whom we have found at large, or taken from the street, sitting with their teachers. Come and see them obtaining the rudiments of an intellectual, moral, industrial education, which is to be through life their best friend, their only fortune, and on Sunday, gathering about their benefactors in the mission room, for the bread of life, or scattering to the several churches to which their parents, (most of whom cannot themselves get abroad,) have desired the Minister at Large to send them.

Come in any night from the first of December to the first of March, and see how eagerly that class of boys who are most exposed, and most tempted abroad, assemble to learn the things that belong to their peace, and (we dare not say how intimately) to that of our city. If we cannot have a House of Refuge for those who are already vicious, let us at least open a Mission Room here and there, that those who *seek* to enter it may be able. They must not only be passively received on application, but some friend of humanity must go out into the highways and hedges, and compel them to come in; and when once in, a teacher who has *faith* in the human heart must treat them with so much of kindness, forbearance, and *respect*, as to oblige them to remain. Such a teacher is worth his weight in gold to any city: such a soul is of itself a house of Refuge.'

* * * * *

'*A common case.*—We are willing to give the facts of a case like the following:

This family consists of a father, mother, and five children: found very destitute: are German immigrants: industrious and temperate: the father endeavoring to carry on his trade in one corner of his room, aided by his wife. The children have good capacities, but are half clad, and two of them in feeble health. Not a member of this family can read or write: the eldest is a boy of twelve years, who works very faithfully in aid of his father. From the out-of-the way position of their room, but little work is found. If it were, perhaps the skill of the laborers would be barely sufficient to meet their expenses, which are $3 00 to 3 50 per month for rent, beside their fuel, food, and clothing. For the father we have found work, and he is now, after an interval of nearly two years, renting the whole of a small dwelling in a more eligible position, supporting his family comfortably, and struggling to pay his four dollars a year to keep his son at the public school, where we have lately entered him. During the two years past, that son has learned at our mission day and night schools to read, write and cipher. While absent from the city last summer, I received letters from several pupils, of whom he was one. Numerous such letters from our proteges are always to be seen at the Mission Room. The second child, a girl of ten years, has so commended herself to her teachers in the sewing school as to have been taken into the house-service of one of them. The next two are following in their sister's track, and already show skill with the needle. Some efficient friends of the deserving poor, such as *only* seem *to be made acquainted* with cases of this kind, were prompt to give aid and encouragement to this family, who, though they have been in a measure dependent on us for two years past, have nearly withdrawn from that dependence, and now find their own way to employment, to the public school, and to the temple of God.

We make no comment on such a case, except to say that it is but one of the least aggravated among a hundred that we are endeavoring to treat.'

* * * * *

'We want every lover of God or man to see in those street wanderers the children of his own Father, and heirs of a common immortality. We want every man who loves his country or his kind, to rejoice in opening for them a ark of safety. Let him go out among the masses, take them by the hand, and guide them thither. Let him feel that it is the highest act of his life to lift up a fellow creature from the deep darkness of Ignorance, Idleness, or Vice. We want such believers, such missionaries as these. God send us a noble host of them. The public night schools are closed throughout the city, each pupil having cost for the last winter, six dollars. Would that there were enough of *working faith* among our young men to start a volunteer night school in every ward, which should stand wide open, and do them honor before the world, as practical and consistent advocates of the faith which they profess.'

We earnestly hope that the public spirit and Christian benevolence of Baltimore will not fail to be engaged in behalf of such operations conducted in such a spirit.

BRISTOL ACADEMY—TRIBUTE OF LOVE

On the evening of the 12th instant, the H of this venerable institution presented an unwonted and delightful scene. Too beautiful and appropriate to be permitted to pass away unnoticed; it deserves and demands some permanent recital and record from the press.

The Preceptress, Miss Amelia F. Bayl after six years of uninterupted and valuable service in that office in the Academy, was about to repair to another and less extended, yet important sphere of female duty and affection. The numerous pupils of the last and preceding schools could no longer restrain within their customed channels the sensibilities vividly awakened in their bosoms at parting with so precious and constant a friend and benefactor. a stream long repressed by some obstruction will, on its removal, press a generous overflow upon the adjacent fields; so now, these pupils by a simultaneous and spontaneous movement their affections made their kindred and friends willing participants in this fresh excitement the youthful heart.

Mr. Bellows introduced the festivities of the evening in his usually appropriate manner; then bade the audience 'welcome" to the scene of social and intellectual pleasure.

The hall was tastefully decorated with evergreens, and thronged with hundreds of young ladies gathered there to indulge in social sympathy, in grateful reminiscences, *shaded* however with undissembled grief at the departure of one who had been the *cynosure* and charm of their school room studies and devotions. They would as it were, attend her exit with an *benedictions and follow her* with the prayers and their tears to *her* chosen abode. The beautifully significant token of their gratitude and love, was the entire published works of the learned and lamented Channing, in handsomely bound volumes, which were presented in behalf of the donors by Miss Mary Godfrey, attended by five young ladies, accompanied with a touchingly pertinent address, as follows:

DEAR TEACHER:—The pleasant and painful task (for it reminds us of separation) falls upon us, to bear for your acceptance the tribute of our love. We have chosen the works of one who was a great Teacher himself, to express our sense of your goodness, your kindness, and our gratitude—and may fortune be as kind and good to you as you have been kind and good to us. We offer them in the name of our fellow pupils.

The reply of Miss Baylies was such as her friends should have wished and expected. We regret that we could not obtain a copy of the impressive response from the intellect and the heart of the favored recipient. After this interesting ceremony Hon. Jas. L. Hodges and Rev. Mr. Brigham of the Board of Trustees addressed the young ladies. These gentlemen were followed by Nathaniel Morton Esq.; and Mr. F. A. Summer made a few remarks. A beautiful and appropriate song from the pen of Mr. Hodges Reed, was admirably sung by the young ladies, and all present were exhilarated by their voices and the mingling tones of the piano forte, until invited to the refreshments richly provided and tastefully arranged for the occasion. The regalement was truly pleasant and abundant.

PARTING SONG.

Written to Miss Amelia F. Baylies,
On her leaving Bristol Academy, Feb. 19th, 1845

1

The fathers, the mothers, the children are here—
The moment of parting, dear Teacher is near—
And we are appointed to sing, and to tell
With our lips what our hearts will not sanction—
farewell. Farewell—farewell—
To sing what our hearts will not sanction—farewell

2

Our feet thou hast guided, in life's dewey morn—
From the roses we gather'd extracted the thorn.
To the paths of instruction still pointed the way—
O, how can we sing, when our hearts *will not* say,—
Farewell—farewell—
We sing when our hearts will not say—farewell.

3

In the fields yet untrod wilt thou find sweeter flowers
Must you go to seek hearts that are warmer than ours
O, can there be one in a like parting day,
So loth as are we, that last and word to say?
Farewell—farewell—
O we sing what our hearts will not sanction—farewell

4

May the kind hand of friendship, the true heart of love
Lead you on in life's sojourn til One from above,
Shall call you, in that blissful mansion to dwell
When the ransom'd shall never again say farewell,
Farewell—farewell—
When the ransom'd shall never again say farewell.

[Taunton Whig.

FROM CHINA. Extracts from a letter *from* a American gentleman in Canton, dated Nov. 1st, to a friend in New York:—

There are few things I should like better than to see you for a day or two in this city, and to watch your emotions at the curious sights which it exhibits. For myself I never get tired of Canton. The Chinese, it is true, are a rather humdrum sort of people; but yet there is such an odd mixture of ignorance and knowledge, simplicity and shrewdness, and other opposites of a great many kinds that I take great interest in studying them. As then they are so ancient—everything in their character, habits, modes of thinking—*in short*, everything among them is so ancient that it seems as if one of the nations of antiquity had been dug up, and returned to life again, and I were residing among them.

The time for a change in this great empire seems, however, to have at length arrived. The French as you are doubtless aware, have sent an embassy to China, and with their usual skill at diplomacy they seem to have worked themselves into great favor with the Court than any nation had ever before acquired, and have had important concessions by which they will be able to oppose, as they doubtless intend to do, the encroachments of British power. The articles of their treaty are not yet promulgated, but it is currently reported, as I believe on good authority, that by one of

these, Roman Catholic missionaries, on assuming the Chinese dress, are to be allowed access to any part of the Empire; and the people of China are permitted to embrace the Christian religion whenever they may choose.

This, if true, is a most important concession, coming, as it does, under the solemn form of a treaty. The French ambassador, it is well known, is a Jesuit in principle; and whether these privileges are to be confined to Roman Catholics, or not, is not known. If this limitation is not specified, our missionaries will have the same privilege, as by our treaty we are to have the same rights and privileges in China as are granted to any other nation.

NOTICE.

There will be a meeting at the Hall No. 3 Tremont Temple, on Sunday evening next at 7 o'clock, in behalf of the British and American Institute of Science at Dawn in Canada West. Mr. Josiah Henson, agent of the Institution, will give an account of its objects and claims, and of the condition and wants of the refugee slaves in Canada. In the judgment of several gentleman acquainted with Mr. Henson and the Institution at Dawn, the subject has a strong claim upon public sympathy. The public generally are invited, and those who are doubtful or indifferent are especially requested to attend.

LEGISLATIVE.

The Legislature of Massachusetts is approaching its close. The great office it has been called to discharge, is, to exercise a wise discretion in reference to the flood of Railroad projects that has poured into it, in the form of petitions, and projects innumerable. It is important that a liberal, but discriminating policy should now be established, securing to the whole people the greatest degree of convenience practicable in the long run, which can only be done by protecting investments against unnecessary interference and destruction, and encouraging its outlay in as many channels as the public wants and exigencies may demand. We shall notice, from time to time, whatever of interest may transpire in this quarter.

CONGRESSIONAL.

The proceedings of Congress on the last day and night of its existence, were, as usual, hurried, crowded, and confused. We shall not be able to ascertain fully what was consummated, and what was lost, until the smoke clears away, and accurate official reports are brought out.—The Post Office bill was passed and signed by the acting President. The Oregon bill, and that for indemnifying claimants for the French spoliations prior to 1800, are both said to have been lost. We are very sorry that the Smithsonian bill is supposed also to have been lost. In the conflicting struggles of the two houses in reference to the appropriation bill, and which were arranged finally by a conference and compromise, the provision for a sea-wall at Boston harbor, was lost.

The passage of the Post Office bill is a great public and national benefit. Its provisions, reducing the rate of postage to 5 cents for 300 miles and under, and 10 cents for all distances over 300 miles, and allowing newspapers to go free to subscribers for the distance of 30 miles, will produce results of great importance in a social and moral point of view. Everything that tends to quicken and multiply relations and communications between *remote parts of the country, the distant emigrant*, and the land of his fathers, the citizens of the new and of the old states, the indefinitely expanding West, and the Atlantic sea-board, must help to preserve the Union, by preserving the interesting associations and personal attachments on which alone it can securely rest. The effects of such a measure may be relied upon by reflecting men to neutralize, in some degree, the evil influence of other measures of a sectional, narrow, and unfriendly character. We have not yet seen the bill as it passed, but understand that its provisions above mentioned, do not go into operation until the 1st of July, while its penal enactments, against *private mails*, take effect immediately.

ANNEXATION OF TEXAS.

We put on record quite a full account of the proceedings of the Senate of the United States, on the evening of February 27th, when the momentous act was passed, admitting a vast foreign territory into the bosom of the Union. We make no comments on the subject. The event is, all must allow, pregnant with great and unforeseen consequences. What will be the effect upon the foreign relations, or domestic administration, is a problem which cannot be solved with absolute certainty by any finite intellect. The crisis calls for all the wisdom of the wisest, and if ever the devout patriot has occasion to invoke, in fervent prayer, the interposition of a merciful Providence to ward off impending evil, it is on occasions like this. It cannot be that the great body of the friends of this measure are indifferent to the prevalence of slavery on the American continent. They must look at it in some point of view in which that result of their proceeding may be obviated. That portion of our fellow-citizens who have favored it, and who may be regarded as possessing influence with the administration, will be held by all true patriots, philanthropists and republicans, to see to it that this act does not operate against the great cause of human freedom. If it shall be found to do so, the country and the world will call them to a solemn account. No infamy will be deeper or darker in the eyes of coming ages, than that of the men or the parties who will then appear to have fastened the curse of slavery upon any part of this fair continent, and to have broken the heart of this last hope of humanity. It is no doubt believed by the friends of annexation that it will have no such effect. Our only purpose is to impress upon them their solemn responsibility for such effects, should they arise, and the fearful obligation, that is upon them, to prevent them. At any rate, it is proper that our readers should have knowledge of the circumstances of the transaction, and we therefore present to them what appears to be a fair account of the proceedings in the Senate, from the New York Tribune. Mr. Crittenden is speaking:—

I have thus given my views on this subject—others have done what time would not allow me to do. They have done it well. The gentleman from Virginia (Mr. Rives) has given us the last speech we are to hear from him here, but he has left to us a constitutional legacy, not soon to be forgotten—others, too, have nobly discharged their duties.

I will detain the Senate no longer. I believe that if this measure is carried, it will be the most flagrant violation of the Constitution ever perpetrated. The question has been submitted to the people—let the people's voice be heard. This question was started since the present Congress was elected. The new Congress has not yet been fully elected—wait till they are elected, and let them decide that question. If they choose to violate the Constitution, I trust that we, at least for the present, will discharge our duties as guardians of that sacred instrument, trusted to us for protection by its honored framers.

Mr. Archer followed Mr. C and closed the debate. In his argument he confined himself exclusively, to a discussion of the constitutional question, he treated with very great ability and must have removed all doubts, if any yet remained, that the deed that they sought to do was in violation of the constitution.

Mr. Johnson of Louisiana, now surprised some of the Senators, and probably all of his hearers, by announcing that he was in favor of the annexation of Texas and opposed to the views of his colleague (Mr. Barrow,) as to the effect the measure would have upon the south. He did not think the measure would injure the cotton or sugar production of the south. He desired only to vote for some constitutional measure, and he would vote for no other.

Mr. Walker of Miss. now proposed an amendment to the House Resolutions, being in substance the bill of Mr. Benton. Two Whig Senators were now absent (Mr. Foster and Mr. Phelps,) and some of the Senators on the other side desired to press the question to a vote in their absence. This attempt excited great feeling, and was resisted until the friends of annexation, in better temper, agreed to take a recess until six o'clock.

The resolution, as it passed the House of Representatives, is in the following words:

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That Congress doth consent that the territory properly included within, and rightfully belonging to, the Republic of Texas, may be erected into a new State, to be called the State of Texas, with a republican form of government, to be adopted by the people of said Republic, by deputies in convention assembled, with the consent of the existing government, in order that the same may be admitted as one of the States of this Union.

Sec. 2. And be it further resolved, That the foregoing consent of Congress is given upon the following conditions and with the following guaranties, to wit:—

First. Said State to be formed, subject to the adjustment by this government of all questions of boundary that may arise with other governments; and the Constitution thereof, with the proper evidence of its adoption by the people of said Republic of Texas, shall be transmitted to the President of the United States, to be laid before Congress for its final action, on or before the first day of January, one thousand eight hundred and forty-six.

Second. Said State, when admitted into the Union, after ceding to the United States all public edifices, fortifications, barracks, ports and harbors, navy and navy yards, docks, magazines, arms, armaments, and all other property and means pertaining to the public defence, belonging to the republic of Texas, shall retain all the public funds, debts, taxes and dues of every kind which may belong to or be due or owing said Republic, and shall also retain all the vacant and unappropriated lands lying within its limits, to be applied to the payment of the debts and liabilities of the said Republic of Texas; and the residue of said lands, after discharging said debts and liabilities to become a charge upon the government of the United States.

Third. New States, of convenient size, not exceeding four in number, in addition to the said State of Texas, and having sufficient population, may hereafter, by the consent of said State, be formed out of the territory thereof, which shall be entitled to admission under the provisions of the Federal Constitution. And such States as may be formed out of that portion of said territory lying south of thirty-six degrees thirty minutes north latitude, commonly known as the Missouri compromise line, shall be admitted into the Union, with or without slavery, as the people of each State asking admission may desire. And in such State or States as shall be formed out of said territory north of said Missouri compromise line, slavery or involuntary servitude (except for crime) shall be prohibited.

The Senate met again a 6 o'clock, the Senate chamber was crowded to excess. Mr. Walker's amendment then came up for consideration, it being in the following words:—

And be it further enacted, That if the President of the United States shall, in his judgment and discretion, deem it most advisable, instead of proceeding to submit the foregoing resolution to the Republic of Texas as an overture on the part of the United States for admission, to negotiate with that Republic: then—

Be it resolved, That a State, to be formed out of the present Republic of Texas, with suitable extent and boundaries, and with two Representatives in Congress, until the next apportionment of representation, shall be admitted into the Union by virtue of this act, on an equal footing with the existing States, as soon as the terms and conditions of such admission, and the cession of the remaining Texan territory to the United States shall be agreed upon by the Governments of Texas and the United States.

Sec. 2. And be it further enacted, That the sum of one hundred thousand dollars be, and the same is hereby, appropriated to defray the expenses of missions and negotiations to agree upon the terms of said admission and cession, either by treaty to be submitted to the Senate, or by articles to be submitted to the two Houses of Congress, as the President may direct.

Mr. Foster of Tennessee, took the floor, and said he designed to offer an amendment to the amendment of the Senator from Mississippi. He held the same opinion now that he had when the treaty was under consideration. He would not have any Missouri compromises to settle hereafter. He would vote for no proposition which did not settle the slave question. He would not consent to see any encroachments upon the institutions of the South. He was not satisfied with the fact that we were to have a slave President. He was a slave holder, but no advocate of slavery in the abstract. But he would defend the virtue of the slave holder. If the resolution of the Senator from Mississippi prevailed, he should vote against the resolution in all its forms, unless his amendment prevailed. He then offered the following amendment:

Provided. That, in fixing the terms and conditions of admission, it shall be expressly stipulated and declared, that in the part of Texas lying south of the Missouri compromise line, slavery may be permitted or not, according to the wishes of the people of that part of Texas; and that the public debt of Texas should be no charge upon the United States.

Mr. Bates called for a decision of the proposition.

Mr. Crittenden—Whenever Texas shall be admitted, do not bring in with bankruptcy on her brow!

'So I say'—'So say I'—exclaimed many Senators.

The question was taken on the first branch of the amendment, and it was lost—yeas 18, nays 33.

AYES—Messrs. Archer, Barrow, Bayard, Berrien, Clayton, Crittenden, Foster, Hannegan, Huger, Jarnagan, Johnson, Mangum, Merrick, Morehead, Pearce, Phelps, Rives, Sevier—18.

NAYS—Messrs Allen, Ashley, Atchison, Atherton, Bagby, Benton, Breese, Buchanan, Choate, Colquit, Dayton, Dickinson, Dix, Evans, Fairfield, Francis, Haywood, Henderson, Huntington, Lewis, McDuffie, Miller, Niles, Porter, Semple, Simmons, Sturgeon, Tappan, Upham, Walker, White, Woodbridge, Woodbury—33.

The question was taken on the second amendment, and it was lost—yeas 20, nays 30.

AYES—Messrs. Archer, Barrow, Bates, Bayard, Berrien, Choate, Clayton, Evans, Foster, Francis, Huntington, Jarnagan, Johnson, Miller, Pearce, Phelps, Porter, Rives, Simmons, Upham—20.

NAYS—Messrs. Allen, Ashley, Atchinson, Atherton, Bagby, Benton, Breese, Buchanan, Colquit, Crittenden, Dickinson, Dix, Fairfield, Hannagan, Haywood, Henderson, Huger, Lewis, McDuffie, Mangum, Merrick, Morehead, Niles, Semple, Sevier, Sturgeon, Tappan, Walker, Woodbury, Woodbridge—30

Mr. Archer moved to amend the amendment so as to request the President of the United States to open negotiations with Mexico for the incorporation of Texas into the Union, and with all the privileges of a State, &c.

This was rejected—yeas 26, nays 26:

AYES—Messrs. Archer, Barrow, Bates, Bayard, Berrien, Choate, Clayton, Crittenden, Dayton, Evans, Foster, Francis, Huntington, Jarnagan, Johnson, Mangum, Miller, Morehead, Pearce, Phelps, Porter, Rives, Simmons, Upham, White, Woodbridge—26.

NAYS—Messrs. Allen, Ashly, Atchison, Atherton, Bagby, Benton, Breese, Colquitt, Dickinson, Dix, Fairfield, Hannagan, Haywood, Henderson, Huntington, Huger, Lewis, McDuffie, Merrick, Niles, Semple, Sevier, Sturgeon, Tappan, Walker, Woodbury—26.

While the votes were taken on these various questions the most profound interest was manifested by the large crowd gathered in the galleries.—Not a sound could be heard but the voices of the clerk and the senators, as the names were called. The interest became still more intense when it was announced that the vote was now to be taken on Mr. Walker's amendment, and on the third reading of the joint resolutions. This was the vote:

AYES—Messrs. Allen, Ashley, Atchison, Atherton, Bagby, Benton, Breese, Buchanan, Colquitt, Dickinson, Dix, Fairfield, Hannegan, Haywood, Henderson, Huger, Johnson, Lewis, McDuffie, Merrick, Niles, Semple, Sevier, Sturgeon, Tappan, Walker, Woodbury—27.

NAYS—Messrs. Archer, Barrow, Bates, Bayard, Berrien, Choate, Clayton, Crittenden, Dayton, Evans, Foster, Francis, Huntington, Jarnagan, Mangum, Miller, Morehead, Pearce, Phelps, Porter, Rives, Simmons, Upham, White, Woodbridge—25.

The resolution was then about to be finally passed, when Mr. Berrien rose and moved to strike out the provisions of the bill which allowed the result of future negotiations to be submitted either to the Senate for ratification by treaty, or to the House for the approval of Congress. He said that the Senate was about to commit its constitutional obligations to the President of the United States—nay, more, to Texas herself. He desired to record his vote, if it should be the last act of his public life, as it probably would be, in favor of the Constitution of the United States.

Mr. Woodbridge, in the course of some remarks against the measure, said, he had this day motioned a large appropriation for Public Buildings in Washington. For what purpose was it done? The seat of the Federal Government would go hence, if such a measure as this was passed.

Mr. Bagby said that he had ever doubted that this measure was to pass. It might be his destiny to walk through the valley and shadow of political death, but he feared no evil. As for himself, he would stick to the Constitution.

Mr. Berrien's motion was then rejected by a vote of 25 to 26. Mr. Foster not voting.

Mr. Crittenden then rose and remarked: Let Texas adopt a Constitution; she will be on the same footing with the States of Rhode Island and North Carolina before they came in. The two latter States came in and sat by our side without legislation. Let Texas do the same, if she can. If Rhode Island and North Carolina were foreign States, and came in, upon their own motion, let Texas be admitted, if admitted she must be, in the same manner. But the Constitution of the country ought not to be violated.

Mr. Buchanan in reply denied that he was about to violate the Constitution of the United States. He could not quietly hear Senators intimate that that which was the proudest act of his life, was a violation of the Constitution. If he thought so, glorious as was the act about to be done, he would pause long before he consented to so great a good at the hazard of so great an evil. He derived his power from the Constitution of the United States, and the Constitution had made this power as clear as light.

Mr. Berrien said he could not allow such an assertion as this to go uncontradicted. The Convention that framed the Constitution had asserted no such thing. They had decided nothing in regard to new States, and he could not allow so distinguished a member to make this declaration without making the contradiction as strong as the assertion.

Mr. Morehead exhorted Senators, as they had the power to annex Texas, not to do it by violence, but in a manner which would command the respect and support of all people.

Mr. Foster now gave notice that he should renew his amendment. He wanted to preserve the Union. The Union without Texas, was better than Texas with a dissolution of the Union. The Constitution now shielded the institutions of the South, and he wanted the Constitution to follow these institutions wherever they went. He exhorted Senators from the South to beware what they were doing.

Mr. Crittenden moved to strike out the House resolution, so as to leave the resolutions of Mr. Benton by themselves. This was rejected, 24 to 28. Mr. Foster of Tennessee, voting with others against the amendment. Mr. Archer renewed his amendment that annexation should not take place except in the form of a treaty. Mr. Haywood raised a point of order, that this amendment was not in order. The point was overruled and the amendment was offered.

Mr. Foster renewed his amendment to the amendment in regard to 36 degrees 30 minutes, as the slave limits, and it was lost by all the votes of the Democrats and several Whigs; ayes 16, nays 33.

Mr. Archer's amendment was then rejected, requiring annexation to be made by treaty. The vote was 25 to 27.

Mr. Miller moved to amend, by striking out all, and inserting Mr. Benton's bill, offered June 10th, 1844—(a laugh.) He hoped the Senate for once would not kill its own child.

Mr. Benton—I'd kill it stone dead.

The amendment was lost—yeas 11, nays 33.

The Joint Resolutions from the House, as amended, were ordered to be engrossed and read a third time—yeas 27, nays 20.

Yeas—Messrs. Allen, Ashley, Atchinson, Atherton, Bagby, Benton, Breese, Buchanan, Colquitt, Dickinson, Dix, Fairfield, Hannegan, Haywood, *Henderson*, Huger, *Johnson*, Lewis, McDuffie, *Merrick*, Niles, Semple, Sevier, Sturgeon, Tappan, Walker, Woodbury—27.

Nays—Messrs. Archer, Barrow, Bates, Bayard, Berrien, Choate, Clayton, Crittenden, Dayton, Evans, Foster, Francis, Huntington, Jarnagan, Mangum, Miller, Morehead, Pearce, Phelps, Porter, Rives, Simmons, Upham, White, Woodbridge—25.

The three names in *italics*, in the affirmative, are Whigs. *All* the 'nays' are Whigs.

SINGULAR EXPLOSION. As Mr James Griswold and his son, J. Griswold, Jr., of Wethersfield, were coming to this city this morning, in a boat, they picked up near the Hartford bar, a piece of timber with a cord attached to it. On getting it on board they found that an India rubber bag, about the size of a man's hat, was attached to the other end, with a tube protruding from one side. When they came to the wharf, several persons gathered round to examine it. The India rubber cloth was fastened to the tube by a cord. This was untied, a piece of the tube slipped off, when the under tube appeared with a cork in it, tightly sealed. This cork was removed, and as it was pulled out, an explosion followed as loud as the report of a swivel. It must have contained about two pounds of powder. Alva Squires, Joseph S. Pease, Philo Thrall and James Griswold, Jr., were badly injured, particularly Mr Squires and Mr Pease. Their hands and arms were blistered, and their faces very much disfigured and lacerated. It is surprising that Mr Squires, who pulled out the cork, was not killed. He and Mr Pease have been much in pain during the day, but will recover. It is supposed, from the manner in which this torpedo was fixed, that it was designed for mischief. [Hartford Times.

SUFFRAGE. The State Convention of Louisiana, now in session, have abolished free-hold suffrage and all property qualification. They have required that every voter shall have resided two years in the State and one year in the Parish in which he offers to vote, before his vote shall be received. They have also determined by a decided majority that a foreigner must reside in the State two years after he has taken the oath of allegiance before he shall vote. They have also taken other steps to guard the elective franchise, and whilst they appear desirous of obliterating the property qualifications entirely, they sedulously guard the elections of the country from the control of stragglers, loafers, wandering gamblers, and transient residents who have no permanent abiding interest in the country.

LATE FROM BARBADOES. A most disastrous fire occurred at Bridgetown on the night of the 3d and morning of the 4th Feb. The Globe says—"A fourth of the stone-built portion of our city is in ruins! Hundreds of the inhabitants are without homes, clothes or furniture, and thousands upon thousands of pounds sterling worth of property has been destroyed in various ways, or totally consumed by the devouring element!" The blacks refused to render assistance, and were savage in their exultations. On the 6th a severe whirlwind passed over the city.

A VETERAN. The venerable Gen. Gideon Foster, of Danvers, was *ninety-six* years old on Sunday last. On the day previous he drove alone to Salem in his own chaise, made several purchases, and returned in safety, notwithstanding his advanced age and the dangerous state of the roads. Few persons, who have passed through the memorable scenes he has, evince so much activity, even when a score of years younger. [Salem Register.

FROM MEXICO. Letters from Mexico, of the latest date, state that the prostration of Santa Anna has reconciled all parties, and that the most influential men of both sections are opposed to the Cabinet—that Santa Anna will not be executed, but that he will be banished; and, as he understands neither the English nor French language, that he will retire to the Island of Cuba.

INAUGURATION.

We present to our readers a portion of the Address of President Polk. Our limits will not receive the whole.

Fellow Citizens:

Without solicitation on my part, I have been chosen by the free and voluntary suffrages of my countrymen to the most honorable and most responsible office on earth. I am deeply impressed with gratitude for the confidence reposed in me. Honored with this distinguished consideration at an earlier period of life than any of my predecessors, I cannot disguise the diffidence with which I am about to enter on the discharge of my official duties.

If the more aged and experienced men who have filled the office of President of the United States, even in the infancy of the republic, distrusted their ability to discharge the duties of that exalted station, what ought not to be the apprehensions of one so much younger and less endowed, now that our domain extends from ocean to ocean, that our people have so greatly increased in numbers, and at a time when so great diversity of opinion prevails in regard to the principles and policy which should characterize the administration of our government? Well may the boldest fear, and the wisest tremble, when incurring responsibilities on which may depend our country's peace and prosperity, and, in some degree, the hopes and happiness of the whole human family.

In assuming responsibilities so vast, I fervently invoke the aid of that Almighty Ruler of the Universe, in whose hands are the destinies of nations and of men, to guard this heaven-favored land against the mischiefs which, without his guidance, might arise from an unwise public policy. With a firm reliance upon the wisdom of Omnipotence to sustain and direct me in the path of duty which I am appointed to pursue, I stand in the presence of this assembled multitude of my countrymen, to take upon myself the solemn obligation "to the best of my ability to preserve, protect, and defend the constitution of the United States."

After some general observations about the frame of our government, the use of the veto, and the importance of the union, and a rather severe notice of the abolitionists, he proceeds to remark upon the evil of national debt, and is led to speak of the tariff as follows.

The power "to lay and collect taxes, duties, imposts, and excises," was an indespensable one to be conferred on the federal government, which, without it, would possess no means of providing for its own support. In executing this power by levying a tariff of duties for the support of government, the raising of revenue should be the object, and protection the incident. To reverse this principle, and make protection the object, and revenue the incident, would be to inflict manifest injustice upon all other than the protected interests. In levying duties for revenue, it is doubtless proper to make such discriminations within the revenue principle, as will afford incidental protection to our home interests. Within the revenue limit, there is a discretion to discriminate; beyond that limit, the rightful exercise of the power is not conceded.—The incidental protection afforded to our home interests by discriminations within the revenue range, it is believed will be ample. In making discriminations, all our home interests should, as far as practicable, be equally protected. The largest portion of our people are agriculturists. Others are employed in manufactures, commerce, navigation, and the mechanic arts, engaged in their respective pursuits, and their joint labors constitute the national or home industry. To tax one branch of this home industry for the benefit of another would be unjust. No one of these interests can rightfully claim an advantage over the others, or to be enriched by impoverishing the others. All are equally entitled to the fostering care and protection of the government. In exercising a sound discretion in levying discriminating duties within the limit prescribed, care should be taken that it be done in a manner not to benefit the wealthy few, at the expense of the toiling millions, by taxing lowest the luxuries of life, or articles of superior quality and high price, which can only be consumed by the wealthy; and highest the necessaries of life, or articles of coarse quality and low price, which the poor and great mass of our people must consume. The burdens of government should, as far as practicable, be distributed justly and equally among all classes of our population. These general views, long entertained on this subject, I have deemed it proper to reiterate.—It is a subject upon which conflicting interests of sections and occupations are supposed to exist, and a spirit of mutual concession and compromise in adjusting its details should be cherished by every part of our wide-spread country, as the only means of preserving harmony and a cheerful acquiescence of all in the operation of our revenue laws. Our patriotic citizens in every part of the Union will readily submit to the payment of such taxes as shall be needed for the support of their government, whether in peace or in war, if they are so levied, as to distribute the burdens as equally as possible among them.

He thus treats the Texas question.

I regard the question of annexation as belonging exclusively to the United States and Texas. They are independent powers, competent to contract; and foreign nations have no right to interfere with them, or to take exceptions to their reunion. Foreign powers do not seem to appreciate the true character of our government. Our Union is a confederation of independent States, whose policy is peace with each other and all the world. To enlarge its limits, is to extend the dominion of peace over additional territories and increasing millions.—The world has nothing to fear from military ambition in our government. While the Chief Magistrate and the popular branch of Congress are elected for short terms by the suffrages of those millions who must, in their own persons, bear all the burdens and miseries of war, our government cannot be otherwise than pacific.—Foreign powers should, therefore, look on the annexation of Texas to the United States, not as the conquest of a nation seeking to extend her dominions by arms and violence, but as the peaceful acquisition of a territory once her own, by adding another member to our confederation, with the consent of that member—thereby diminishing the chances of war, and opening to them new and ever increasing markets for their products.

To Texas the reunion is important; because the strong protecting arm of our government would be extended over her, and the vast resources of her fertile soil and genial climate would be speedily developed; while the safety of New Orleans, and of our whole south-western frontier, against hostile aggression, as well as the interests of the whole Union, would be promoted by it.

In the earlier stages of our national existence, the opinion prevailed with some that our system of confederated States could not operate successfully over an extended territory, and serious objections have, at different times, been made to the enlargement of our boundaries. These objections were earnestly urged when we acquired Louisiana. Experience has shown that they were not well founded. The title of numerous Indian tribes to vast tracts of country has been extinguished. New states have been admitted into the Union; new territories have been created, and our jurisdiction and laws extended over them. As our population has expanded, the Union has been cemented and strengthened; as our boundaries have been enlarged, and our agricultural population has been spread over a large surface, our federative system has acquired additional strength and security. It may well be doubted whether it would not be in greater danger of overthrow if our present population were confined to the comparatively narrow limits of the original thirteen states, than it is, now that they are sparsely settled over a more expanded territory. It is confidently believed that our system may be safely extended to the utmost bounds of our territorial limits; and that, as it shall be extended, the bonds of our Union, so far from being weakened, will become stronger.

None can fail to see the danger to our safety and future peace, if Texas remains an independent State, or becomes an ally or dependency of some foreign nation more powerful than herself. Is there one among our citizens who would not prefer perpetual peace with Texas, to occasional wars, which so often occur between bordering independent nations. Is there one who would not prefer free intercourse with her, to high duties on all our products and manufactures which enter her ports or cross her frontiers! Is there one who would not prefer an unrestricted communication with her citizens, to the frontier obstructions which must occur if she remains out of the Union! Whatever is good or evil in the local institutions of Texas, will remain her own, whether annexed to the United Stated or not. None of the present States will be responsible for them, any more than they are for the local institutions of each other. They have confederated together for certain specified objects. Upon the same principle that they would refuse to form a perpetual union with Texas, because of her local institutions, our forefathers would have been prevented from forming our present Union. Perceiving no valid objection to the measure, and many reasons for its adoption, vitally affecting the peace, the safety, and the prosperity of both countries, I shall, on the broad principle which formed the basis and produced the adoption of our Constitution, and not in any narrow spirit of sectional policy, endeavor, by all constitutional, honorable and appropriate means, to consummate the expressed will of the people and government of the United States, by the reannexation of Texas to our Union at the earliest practicable period.

Nor will it become in a less degree my duty to assert and maintain, by all constitutional means, the right of the United States to that portion of our territory which lies beyond the Rocky Mountains. Our title to the country of the Oregon is "clear and unquestionable;" and already are our people preparing to perfect that title by occupying it with their wives and children. But eighty years ago, our population was confined to the west by the ridge of the Alleghanies. Within that period—within the life time, I might say, of some of my hearers—our people, increasing to many millions, have filled the eastern valley of the Mississippi, adventurously ascended the Missouri to its head springs; and are already engaged in establishing the blessings of self-government in valleys, of which the rivers flow to the Pacific. The world beholds the peaceful triumphs of the industry of our emigrants. To us belongs the duty of protecting them adequately, wherever they may be upon our soil. The jurisdiction of our laws and the benefits of our republican institutions, should be extended over them in the distant regions which they have selected for their homes. The increasing facilities of intercourse will easily bring the States, of which the formation in that part of our territory cannot be long delayed, within the sphere of our federative Union. In the mean time, every obligation imposed by treaty or conventional stipulations shall be sacredly respected.

After a brief allusion to our foreign policy, and giving assurance that he will hold every officer to a strict accountability he thus concludes.

Although, in our country, the Chief Magistrate must, almost of necessity be chosen by a party, and stand pledged to its principles and measures, yet, in official action, he should not be the President of a part only, but of the whole people of the United States. While he executes the laws with an impartial hand, shrinks from no proper responsibility, and faithfully carries out in the executive department of the government the principles and policy of those who have chosen him, he should not be unmindful that our fellow citizens who have differed with him in opinion are entitled to the full and free exercise of their opinions and judgments and that the rights of all are entitled to respect and regard.

Confidently relying upon the aid and assistance of the co-ordinate departments of the government in conducting our public affairs, I enter upon the discharge of the high duties which have been assigned me by the people, again humbly supplicating that Divine Being who has watched over and protected our beloved country from its infancy to the present hour, to continue His gracious benediction upon us, that we may continue to be a prosperous and happy people.

☞ SECOND CHURCH. The Ladies of the Second Church (Rev C. Robbins',) being desirous of assisting in furnishing their new House of Worship in Hanover street, will open a sale of ornamental and useful articles (some of which are of great elegance and value,) at Hall No 1, Tremont Temple, on Wednesday, March 19th, at 10 o'clock, A. M.—to continue open till 10 P. M.

To increase the attraction of the Fair, they have engaged for the evening the services of the 'Kendall Quadrille Band.'

Admittance for a Day Ticket, 25cts; Children half price. For an Evening Ticket, 50 cts, or three Tickets for one dollar. mh8

☞ CHURCH OF THE SAVIOUR. Rev R. C. Waterston, we are happy to learn, has accepted the unanimous invitation to the pastoral office over this newly organized Church.

The Sunday Services, morning and afternoon, will for the present, be observed at the Old South Chapel, Spring Lane, and all interested are invited to attend. mh8

☞ UNION CONFERENCE AND PRAYER MEETING. The next Monthly Union Conference and Prayer Meeting of our Churches, will be held next Thursday evening, at Rev Dr Gannett's Church, Federal street.

Services to commence at 7 o'clock. mh8

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet at the house of Rev R. M. Hodges, in Cambridge, on Tuesday next, at one o'clock, P. M. WM. NEWELL, Sec'y. mh8

☞ UNION PASTORAL ASSOCIATION.—The next meeting will be held at the house of Rev C. A. Bartol, in Boston, on Tuesday, March 11th, at 11 o'clock. By order of the Secretary. mh1

☞ NOTICE. The Office of the American Peace Society is removed from No 13 Tremont Row, to No 22 Cornhill. mh1

MARRIAGES.

In this city, by Rev Mr Streeter, Henry Carter to Miss Ellen Mellen.

Mr John S. Hunt to Miss Harriet P. Ely.

On Sunday, by Rev Mr Stow, Mr Thomas A. Minard to Miss Sarah, daughter of Mr Elisha V. Glover.

By Rev Mr Norris, Mr Solomon Gage to Miss Nancy R. Shepherd.

On Sunday morning, by Rev Mr Beecher, Mr John A. Plummer to Miss Harriet Newell, daughter of Mr Thomas Thwing.

In Charlestown, on Tuesday evening, by Rev Mr Ellis, Mr Horace F. Edmands to Miss Elizabeth A. Gordon, both of C.

In East Boston, Mr Adoniram J. Locke to Miss Caroline Fettengill.

In Ipswich, Mr Jacob Low to Miss Hannah, daughter of the late Jeremiah Ross of I.

In Danvers, Mr Henry Manning to Miss Rebecca P. Ingalls.

In Haverhill, Mr John Roberts to Miss Sarah J. Wood.

In Newburyport, Mr Charles A Noyes to Miss Nancy O. Bartlett.

In Northboro, 11th ult, Mr William Duncan of Worcester, to Miss Catherine M. Howe; 17th ult, Mr Henry G. Maynard to Miss Ellen M. Seaver.

In Marlboro', 25th ult, Mr John C. Howe of Northboro', to Miss Mary F. Bartlett of Marlboro'.

In South Weymouth, 24th ult, Mr Silas White, Jr. of S. W., to Miss Harriet Griffith of Middleboro'.

26th ult, Mr James K. Pratt to Miss Jane Haws of South Weymouth.

In New York, 27th ult, by Rev T. J. Sawyer, Mr Charles H. Davidson of Charlestown, to Miss Sarah E., daughter of George Reid, Esq. of Boston.

DEATHS.

In this city, Mr Joshua Huntington Welch, 27.

2d inst, Mrs Elizabeth, wife of Geo W. Hill, and second daughter of David Bassford, formerly of Calais, Me.

In Charlestown, 3d inst, Mrs Sarah C. Studley, 79.

In Malden, 27th ult, Maria Warren, youngest child of Charles and Sebra W. Lewis.

In Dorchester, 26th ult, Edmund, eldest son of Edmund P. Tileston, 17.

In Wrentham, 1st inst, Mrs Elizabeth T, wife of Mr Virgil T. Maxey.

In Duxbury, on Sunday morning last, Major Judah Alden, 94, a distinguished officer of the revolution.

In Abington, Mrs Susannah, wife of Capt Thomas Hunt, 71.

In Ashby, 18th ult, Mrs Lydia Miles, 100 yrs and 3 months.

In Hamilton, 1st inst, Mrs Mary T. Andrews, formerly of Marblehead, 32.

In Ipswich, Mrs Abigail Caldwell, 77.

In Topsfield, very suddenly, widow Sarah Balch, 75.

In Chickopee, 24th ult, Wm McKinstry, Esq, 36.

☞ Whole number of deaths in Boston, for the week ending March 1, 45. Males, 25; Females, 20.

JORDAN, SWIFT & WILEY have the 10th of Smith's Weekly Volume. It supplies a judicious variety of works written for the family and fireside, with well written Notices of New Books. mh8

MISS L. PARKER'S ACADEMY FOR YOUNG LADIES, No 11 Pinckney street, Boston.

This Institution is located in the vicinity of the State House, and its design is to impart a thorough, practical, and finished education.

Advantages will be afforded for acquiring a thorough acquaintance with the English Branches, the Latin, Greek, French, Spanish, Italian, and German Languages; also Music, both Vocal and Instrumental, Drawing and Painting, and various styles of Embroidery, including French raised work, &c.

The Principal is well aware that many young ladies devote much time to the studying of Modern Languages without acquiring the most essential part: the knowledge and habit of speaking them. Therefore this Institution has been established with peculiar reference to the accomplishment of that important and useful attainment, the speaking of Modern Tongues with fluency. With that object in view she has resided in the most distinguished French and Spanish Institutions in New Orleans and Havana; and is assisted by able Professors of the English, Latin, and French Languages, of Drawing, Painting and of Music.

Having had much experience in teaching in many of the principal cities in both Northern and Southern sections of the United States, and lastly in the Colleges and families of the nobility at Havana, she trusts that she shall fully justify the expectations of those who may extend to her their patronage.

Particular attention will be paid to the morals and manners of the pupils under her care, and it will be her aim to bring the social affections into exercise, and to train the pupil to correct habits of thought and action, and to make the acquisition of knowledge a pleasant occupation.

Calisthenics, and other exercises, which tend to promote the health, and render the carriage easy and graceful, will be taught, if required.

Lessons will be given in any of the above-mentioned branches, at hours not interfering with the regular studies; and Pupils will be admitted into the family of the Principal, on reasonable terms, where they will have the opportunity of speaking the French Language.

Terms for tuition, from $12 to $30 per Quarter.

REFERENCES.

Boston—Hon Abbott Lawrence, Rev Asa Eaton, D. D., Henry Farnham, Esq., Rev E. N. Kirk, W. B. Tappan, Esq., Rev G. W. Blagden, J. A. Palmer, Esq., Rev S. K. Lothrop, Winslow Lewis, M. D., Rev Baron Stow.

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Rev J. R. Hutchison, Prof. of Ancient Languages, at Oakland College, Miss.

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THE PRESENT CONTROVERSY. Just published and for sale by the subscriber, the following Sermons, &c. relating to the differences existing between Rev Theodore Parker and the Unitarian denomination.

1. Obstacles to the Truth, a Sermon by Rev J. T. Sargent.
2. The Ministry at Suffolk street Chapel, its origin, progress and experience, by Rev J. T. Sargent.
3. The true Position of Rev Theodore Parker, being a Review of Rev R. C. Waterston's Letter.
4. A Plea for the Christian Spirit, a Sermon by Rev A. B. Muzzey.
5. The Exclusive Principle Considered, in two Sermons, by Rev W. H. Furness.

BENJ. H. GREENE,
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THE EXCLUSIVE PRINCIPLE CONSIDERED. Just published by BENJ. H. GREENE, 124 Washington street, 'Two Sermons on Christian Union, and the Truth of the Gospels,' by Wm. H. Furness, Pastor of the First Unitarian Congregational Church in Philadelphia. mh8

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

The Spring Term will commence on Monday, April 21st, and continue 15 weeks.

A small number of Young Ladies from abroad are received into the family of the Principal, and are under the united supervision of himself and lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

Circulars will be forwarded to any who may desire more particular information of the School.

Dr C. is permitted to refer to A. R. Thompson, M. D., Rev G. E.

POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 20.

FOR THE INTRODUCTION OF PUBLIC WORSHIP.

TUNE—'*Nazareth.*'

Quicken, O! God, our languid powers,
And every heart prepare
To consecrate the passing hours,
By fervent praise and prayer.

Give us to know that thou art near,
That here thy word is given;
To us the house of God be here,
And here the gate of Heaven.

Here may we breathe ethereal air;
Inspire a life divine;
The food of angels freely share;
In moral beauty shine.

Hither we'll come in Jesus' name,
And seek perfecting grace,
Till called to his more blessed home,
To meet his kind embrace. S. W.

[For the Register.]

TO MY WIFE—IN THE SPIRIT-LAND,

On the Anniversary of our Wedding Day.

Was I not happy in the thought
That thou would'st be forever mine?—
Four fleeting years again have brought
Our wedding day—and still I'm thine.

Many an anxious, weary care,
And many a joy, too, have we known:
And though of grief we've had our share,
Our path with blessings has been strewn.

And children dear have blest us too—
And when the first was called above,
Although removed from Earth, we knew
In Heaven we still the child could love.

And when my Heavenly Father took
Thyself—(my choicest treasure here)—
Oh had I then one murmuring look;
Or knew my heart one anxious fear?

Then followed soon that priceless gem,
The last sweet babe that shared our love—
A Rose-bud broken from its stem—
Removed from Earth to bloom above.

And now, with both the children dear,
Thou'rt dwelling in the spirit-land—
And oftentimes I almost hear
Sweet music from that happy band.

And sometimes too I know I feel
Thy heavenly influence round me thrown—
Such thoughts will o'er my spirit steal,
And tell me then, I'm not alone.

Oh how my longing spirit yearns
To go to that bright home above!
Oh how my soul with ardor burns
To meet once more the friends I love!

J. S. W.

CONTEMPLATION.

BY ROBERT CHARLES WELSH, ESQ.

The shaded hues of parted eve
Are fading one by one,
Like hopes within the mourner's breast,
Ere sorrow's course be run.
'Twere vain to tell the magic power
Fancy summons at this hour,
A feeling not of earth,
Gliding with a sweet control
Through the melancholy soul—
'Tis sure of heavenly birth!
The odorous wind a gentle tale
Doth whisper to the quiet vale,
And murmuring softly, sinks to rest
Upon the rose's glowing breast:
Like radiant banners in the sky,
The fleecy clouds reposing lie,
All things are bright below—above—
All wear the looks of holy love.

I laid me down by a flowing stream,
To catch the light of a coming dream;
A flowing stream and a bending tree,
That made delightful harmony.
The visions of the past
Round Memory's saintly throne,
A mingled crowd assemble fast,
Not voiceless or alone.
For many a pleasing thought
With deep emotions fraught,
Of love, and joy, and tenderness,
Awakes the fevered mind to bliss.
The images of vanished years,
Their catalogue of smiles and tears,
With freshened beauty glow;
And like a dream of yesterday, appears
Each form of joy or wo.

Earth, ocean, air, and sky,
How beautiful ye are!
Than all the splendors wealth can buy
O lovelier far!
All other glories fade away,
Like sunbeams from the dancing spray,
As colors from the rainbow pass,
As shadows from the wavy grass;
Yours are unchanging still—
Within the consecrated mind,
An everlasting home they find,
And hold a secret will.

MISCELLANEOUS.

AFRICA.

No man can have set his foot upon the wilds of Africa, without feeling himself to be in a country totally different from all others. This is the case throughout every part of the vast continent, but more especially in that southern horn which formed the scene of Sir Cornwallis Harris' sporting excursions. It consists of a most strange assemblage of mountains and plains, of spots lovely and picturesque beyond description, and gifted with inexhaustible fertility, and of seemingly boundless plains where barrenness reigns so completely paramount, that the very principle of vegetation appears to be extinct. At a certain distance from the colony, we enter upon regions over which the most delightful clouds of ignorance—almost the only clouds one meets with—still brood. We traverse large rivers, which rise no one knows where, and envelope their exits in equal obscurity. Ranges of mountains, also, with appellations uncouth, and hiding God knows what treasures of the animal and vegetable kingdoms in their unvisited recesses, sweep before us along the verge of the horizon, dim, blue, and shadowy, like so many fragments of the fairy land. And if the great outlines of the landscape be original and bold, the filling up and coloring are no less so. Everything upon which the eye rests, has the appearance of having been cast in a mould, nowhere else made use of in the system of nature. Among the terrestrial animals what bulk and fantastic formations! How numerous and strikingly contrasted are the groups that present themselves! In their character and habits what extremes appear to meet!—How unspeakably lavish seems to be the waste of vitality! Yet who will dare to say, that in this prodigious outpouring of animal life, there is a single creature that does not enjoy and adorn the scene on which it moves! If there be any thing we should be disposed to think out of place, it is the stunted representatives of humanity, which, under the name of Bushmen, roam in indescribable misery and degradation over those sublime savannas. To a man of imagination, nothing more inspiring can be conceived than climbing one of the breezy peaks overlooking that strange wilderness, at the moment that the down is busily unfolding all its varied features. From every tree the busy dew drops pour like rain; streams of white mist, smooth and glassy as a tranquil river, float slowly down the valleys, reflecting from their surface the trees, and cliffs, and crags on either hand. Here, through openings between feathery mimosas, weeping willows, and tall trembling reeds, we catch a glimpse of some quiet lake, the haunt of the hippopotamus; while a herd of graceful purple antelopes are seen drinking on its further margin. There, amidst thick clumps of camel thorn, we behold a drove of giraffes, with heads eighteen feet high, browsing on the tops of trees. Elsewhere the rhinoceros pokes forth his long, ugly snout from a brake. While the lion, fearless in the consciousness of his own strength, parades his tawny bulk over the plain, or reclines in a sphinx-like attitude beneath some ancient tree.

Of the rich garniture of plants and flowers, which adorn several portions of this division of Africa, Sir Cornwallis Harris speaks in terms of eloquent admiration.

'At every step we take,' says he, 'what thousands and tens of thousands of gay flowers rear their lovely heads around us. Of a surety the enthusiasm of the botanist has not painted the wonders of these regions in colors more brilliant than they deserve; for Africa is the mother of the most magnificent exotics that grace the green-houses of Europe. Turn where we will, some new plant discovers itself to the admiring gaze, and every barren rock being decorated with some large and showy blossoms, it can be no exaggeration to compare the country to a botanical garden left in a state of nature. The regal Protea, for whose beauties we have from childhood entertained an almost instinctive respect, here blossoms spontaneously on every side, the buzzing host of bees, beetles, and other parisites by which its choice sweets are surrounded, being often joined by the tiny humming bird, herself scarcely larger than a butterfly, who perches on the edge of a broad flower, and darts her tabular tongue into the chalice. But the bulbous plants must be considered to form the most characteristic class: and in no region of the globe are they to be found so numerous, so varied, or so beautiful. To the brilliant and sweet-smelling *Ixia*, and to the superb species of the iris, there is no end; the morell, the corn-flag, the amarylils, the hamanthus, and pancratium, being countless as the sands upon the sea-shore. After the autumnal rains their gaudy flowers, mixed with those of the brilliant orchidæ, impart life and beauty, for a brief season, to the most sandy wastes, and covering alike the meadows and the foot of the mountains, are succeeded by the gnaphalium, the xeranthemum, and a whole train of everlastings, which display their red, blue, or silky white flowers among a host of scented geraniums, flourishing like so many weeds. Even in the midst of stony deserts arise a variety of aloes and other fleshy plants—the stapelia, or carrion flower, with square, succulous, leafless stems, and flowers resembling star-fish, forming a numerous and highly eccentric genus, in odor so nearly allied to putrescent animal matter, that insects are induced to deposit their larvæ thereon. The brilliant mesanbryanthemum, or fig marigold, comprising another genus almost peculiar to South Africa, extends to nearly three hundred species, and whilst they possess a magazine of juices, which enables them to bear without shrinking a long privation of moisture, their roots are admirably calculated to fix the loose shifting sands which form the superfices of so large a portion of the soil. But amid this gay and motley assemblage, the heaths, whether in number or in beauty, stand confessedly unrivalled. Nature has extended that elegant shrub to almost every soil and situation—the marsh, the river brink, the richest loam, and the barest mural cliff, being alike

'Empurpled with the heather's dye.'

'Upwards of three hundred and fifty distinct species exist, nor is the form of their flowers less diversified than are their varied hues. Cup-shaped, globular, and bell-shaped, some exhibit the figure of a cone, others that of a cylinder; some are contracted at the base, others in the middle, and still more are bulged out like the mouth of a trumpet. Whilst many are smooth and glossy, some are covered with down, and others, again, are encrusted with mucilage.—Red in every variety and depth of shade, from blush to the brightest crimson, is their prevailing complexion; but green, yellow and purple are scarcely less abundant, and blue is almost the only color whose absence can be remarked.'

'In emerald tufts, flowers purple, pink, and white,
Like sapphire, pearl, and rich embroidery
Buckled below fair knighthood's bending knee,
Fairies use flowers for their charactery.'

[Foreign Quarterly Review.

CASE OF ABNER ROGERS.

On the evening of the 19th of May, Abner Rogers Jr., whose assault and assassination of the lamented warden of the Massachusetts prison, and whose trial and escape from punishment, on the ground of insanity, made him extensively known in this vicinity, threw himself from the window of the great hall, while attending prayers, which produced such a severe concussion as to result in his death in thirty-six hours.

The case of Rogers, as a case of insanity, was very interesting. He had been a bad man, spent his life in courses of crime, and for many year was an inmate of a prison. At his trial it appeared that he had had strange turns, recurring at periods more or less regular, for some years before the homicide. In childhood he had epileptic fits, which showed the tendency to disease of the brain and nervous system. It was also proved that at sundry boarding places he had turns of excitement, of appearing strange, and of forgetfulness, which usually passed off in a few days and left him in his usual state of health. His temperament was truly nervous, and his imprudence and irregularities had increased the predisposition to excitement and impulse, to which he was constitutionally prone.

Some days before the homicide, he had one of these excitements, was extremely irritable, apprehensive and suspicious; his nights were sleepless, disturbed by threats from imaginary voices which produced a suspicion that the Warden was intending to inflict some severe punishment upon him. In the day time, while in the shop, he was extremely uneasy, passing repeatedly from his seat to the Overseer, and importuning him in the most imploring manner, to intercede with the Warden and prevent the punishment. Yet no punishment awaited him, he imagined all that so distressed and perplexed him. It can hardly be doubted that false hearing was at the bottom of all the difficulty in the case.

It was in this condition of mind, harassed and perplexed by voices threatening with punishment the most cruel and unjust, that the impulse was excited to assault the Warden and give him the fatal thrust. For some days this state of mind continued, but soon yielded as on former and subsequent occasions, to calmness and self-control.

When Rogers came to the Hospital, about the first of February, he had a slight paroxysm of this excitement, in which his pulse was frequent his tongue furred, his eyes red and excited, his appetite bad, and he was restless and sleepless. After a few days he was better, but on the 30th of March had a return of similar symptoms, with head-ache and vertigo. This also passed by in a few days, and he continued his work regularly till the 14th or 15th of May following, when these symptoms recurred in an aggravated form. He was greatly excited in manner, had head ache, vertigo, furred tongue, loss of sleep, loss of appetite, and bad taste in the mouth, which he attributed to bad food. He told an associate at this time that the food which was offered him was a corpse, he knew by the smell. He was irritable, suspicious, and afraid to take his food, apprehending that it was the intention of those around to poison him. He could not sleep, and dared not, if he could, lest the opportunity should be improved to take his life. During this time his countenance was haggard and anxious, and his eye, under such circumstances, was the most piercing and the most insane, expressing the strongest jealousy working within. I have, for years, been in the habit of contemplating the countenances of insane men, and watching the indications of the insane eye, but I have never, in all my experience, seen an eye so indicative of the workings of the mind as was that of this man.

On the evening of the fatal leap, he requested to attend prayers with his associates, and as he had been more calm that day, it was thought safe for him to attend. He had before uniformly conducted with the utmost propriety on such occasions, and was gratified for the privilege of attending; so he now seemed. Towards the close of the service he became greatly excited, appeared agitated and alarmed, and requested to leave the room. He was watched with the greatest anxiety, by the officers present, who discovered his perturbation, and this probably increased his apprehensions of danger. He declared to one near him that the room was full of dead bodies. As quick as thought stepped upon the seat and made the fatal plunge,—it seemed like magic to those who were around him—his attendant sprung to seize him, but could not reach him,—not a dozen persons knew what had happened—most of the audience supposed that a gun was fired into the room,—the excitement was tremendous, but soon subsided and all was quiet. The deluded man was found in a state of insensibility from which he did not recover; he died in thirty-six hours.

The last tragic scene of this man's life tended greatly to settle the public mind respecting his insanity. Before this there had been such a mixture of strange and rational conduct, so much self-possession in the *lucid interval*, and so much of the appearance of passion, jealousy and malevolence in his excitement, that many individuals could not see why he was not wholly a bad man, not insane, but responsible as other men for his conduct. This last scene cannot be explained on any rational view of the case, he acted from impulse only, regardless of consequences. [Twelfth Annual Report of the Trustees of the State Lunatic Hospital.

LOUIS PHILLIPPE.

The recent visit of Louis Phillipe to England, was rendered particularly interesting by the peculiar associations of a personal nature it suggested. Forty years before he had found shelter, as an exile, in that country, and the contrast between his circumstances at that time and the grandeur and magnificence of his position, when receiving the courtesies of Victoria, and recognized as one of the greatest of monarchs of this or any age, is striking and impressive. The following correrpondence between him and Bishop Watson, at the time of his residence in England, is interesting in this connection. It has been stated, in the English papers, that the King revisited Twickenham, and that he was much affected by the recollections of the spot—well he might have been. But few lives exhibit such a contrast. The sentiments expressed by him in his reply to the Bishop are excellent, and seem to be in harmony with those which have ever actuated him. They breathe the spirit of charity, and although we cannot, of course, assent to his position, that a man ought always to adhere to the principles in which he was brought up, as that would put a stop to the spread of Christianity as a whole, and in all its parts, it is probable that all reflecting men will perceive that it is practicable and desirable that all should combine a respectful veneration for the principles of their education with a sincere and earnest zeal for improvement and progress. We make the extract from Bishop Watson's most agreeable and valuable autobiography entitled, 'Anecdotes of the Life of Richard Watson.'

'The Duke of Orleans and his two brothers had honored me with a visit of a few days at my house in Westmoreland; and I was so much pleased with their conversation, and sympathised so sincerely with them in the misfortunes which had befallen their house, that I could not forbear sending the following letter to the Duke of Orleans on the murder of his relation the Duc D'Enghien:—

'Calgarth Park, July 20, 1804.

'Sir,—I have no wish to draw Your Highness into a correspondence with an obscure bishop, but I have a wish to testify to you the supreme satisfaction I have received from the perusal of the *Discours Funebre* pronounced at the obsequies of the Duc D'Enghien, and to join my regrets to those of the civilized world. It is a matchless piece of eloquence; the occasion makes the heart of the reader feel, with poignant sympathy, the expressions of the orator: I would not be possessed of that man's soul, who can read it without tears.

'God, in his inscrutable providence, rules the world: Catholics and Protestants believe this; and if they are wise they will believe also that afflictions are designed for, and do in fact produce the melioration of mankind. A prince may lose a throne, but if the loss makes him submit with resignation to the Divine dispensation, he will gain something better than a throne, he will make God his friend.

'If ever this usurpation should be overthrown and regal government be re-established in France I please myself with the expectation that the noble conduct of England, shown in this day of calamity, will be everlastingly remembered; and that the two greatest and most enlightened nations in Europe will, by the union of their councils, preserve the peace of Christendom; and by their abhorrence of religious domination, extinguish the bigotry which has, for so many ages, disfigured the fair form of genuine Christianity.

'I met the Duc de Montpensier in London, and desired him to present to you my best respects; that I did not do it in person I beg you to attribute to my little knowledge of, and less regard for etiquette; and this defect you will have the goodness to excuse in an old man, who feels an activity on great, but none on ceremonious occasions, and to allow me the honor of assuring Your Highness of the sincerity with which I am

'Your faithful servant,
'R. Landaff.'

The Duke of Orleans, if he ever reads this, will pardon my printing his answer to my letter: I am certain that it will do him honor whenever it is read: and I beg him to consider the publication of it as a posthumous token of my respect and good will.

Letter from the Duke of Orleans, dated Twickenham, July 28th, 1804.

'My dear Lord,—I am extremely obliged to Your Lordship for your kind letter. I regretted that I had not the pleasure of seeing you whilst you were in town. The moment I heard you were there I went to Great George-Street very early to be certain of finding you at home, but I was informed that you had removed, and I could get no other direction but that it was somewhere in Albemarle-street or Conduit-street, they knew not which, and as to a number, that was not to be thought of. Still had I been a resident in town I had certainly found you out; but I have been very little in town last winter, and never had a house, or even apartments; I remained here in great retirement, of which I grow more fond every day of my life.

'I was certain Your Lordship's elevated soul had resented, with becoming indignation, the foul murder of my unfortunate cousin. His mother being my aunt, he was, next to my brothers, the nearest relation I had; and, as he was only a year older than me, we had been playfellows during our younger years, you must feel it was a sad blow to me. His fate is an awful warning to every one of us, that the Corsican usurper will never rest until he has erased the whole of our family from the list of the living. It makes me feel still more forcibly than I did before (though it is scarcely possible) the blessing of the generous protection and support granted unto us by your magnanimous country. I have left my native country at so early a period, that I have not much of the habits of a Frenchman, and I may say with perfect candor that I am attached to England, not only by gratitude but by inclination and habit. It is in the sincerity of my heart that I say, May I never leave that hospitable land!

'But it is not only on account of my own feelings that I am so strongly interested in the welfare, prosperity, and successes of England, it is also as a man. The safety of Europe, that of the world, and the future happiness and independence of mankind, rests upon the preservation and independence of England, and this is the noble cause of Bonaparte's rage against you, and of that of his gang. May God defeat his wicked plans, and maintain this country in its present glorious and happy situation, is the true wish of my heart and of my most fervent prayer!

'Your Lordship must be equally well acquainted with my opinion respecting religious differences amongst Christians; and in other words, amongst men who profess the same religion. I believe every man must remain true to the principles in which he was brought up; but I equally believe it is not, in such times as these we live in, that such differences can be a real cause of difference among Christians. The question is not, whether one is a Christian of this or that sect, but whether he is a Christian or not?

'This, in my humble opinion, is the only question, at a time when the vital parts of religion and morality are attacked with such force; and where the melancholy experience of the latter years show, with what rapidity irreligion and immorality are spreading their baneful dominion over mankind.

'From the knowledge I have acquired of your Lordship's great mind, I thought your opinion should be what I am very glad to find it is. I hope you will allow me to say, that I congratulate you upon sentiments so worthy at once of an English prelate, and a true Christian.

'Would you be so good as to remember me most kindly to Mrs. and Miss Watsons, and believe me, with the highest and most sincere esteem and regard, My dear Lord, ever your affectionate 'L. P. P. Orleans.'

'P. S.—I am particularly requested by both my brothers to present you their compliments, as well as to all your family. They went likewise in search of you in town; and all of us will ever retain, and myself most particularly, a most pleasant recollection of the short but agreable days we spent at Calgarth.'

The fall of the French monarchy, the imprisonments, confiscations, proscriptions, murders, butcheries, which attended its overthrow, and the despicable tyranny which has succeeded it, are important events for the consideration of princes and of their subjects. They instruct princes to use despotic power with moderation; and indeed to reflect, whether despotism is at all suited to the government of such an enlightened people as now inhabit Europe; they teach them also to beware of burdening their subjects with excessive taxation, in support of unnecessary wars, or of the luxury and prodigality of their courts. They instruct subjects, (I do not say to submit to the extreme opression of their rulers,) but to bear with long and patient endurance small evils, lest in attempting to get rid of them, they should be overwhelmed by greater. Seasonable reforms may be accomplished without danger; but a resistance to reformation usually ends in a revolution.'

WAR.

The financial considerations respecting war are important. The expense which it occasions is pure loss to the country, being so much abstracted from its productive powers. But, serious as the cost is, I consider this as after all an inferior matter to the moral consequences of war. War never can be, without retarding the intellectual and moral progress of a nation. It tends to infuse a modified depravity throughout the whole community engaged in it. Should it be our lot once more to assume a hostile attitude, then farewell for the time to all those ameliorations of our state which have been going on for thirty years: adieu to improvements in education: adieu to the advancement of all the social arts. Minds which are now in the way of contributing to the humanization of the mass at the bottom of society, would then be liable to have their energies called away to the coxcombries of military parade. Classes of men would all become harder and sterner with each other. Harsh modes of dealing with inferiors would again come into operation, and the poor would be valued only as instruments for working out the aims of a barbarous policy.—Two years of such a system of things as existed during the last war, would put back the great works of peace *ten*, and two years more would reduce all the well-wishers of their race to despair. Let us, then, hear no more of these military breathings. Let us not even imagine the possibility of war. If other nations are eager to fight, reason them out of it, laugh them out of it; anything but fight them! [Chambers' Journal.

CAMBRIDGE UNIVERSITY, ENG.

The number of students in the different Colleges constituting the University, in November last, is annexed, together with the number in the same month of 1843.

	November, 1844.			1843.
	In College.	*In Lodgings.*	*Total.*	*Total.*
Trinity,	227	294	521	490
St. John's,	242	144	386	362
Christ's,	80	37	111	86
Corpus Christi,	79	31	110	111
Queen's,	51	59	110	100
Caius,	55	53	108	107
Emmanuel,	86	12	98	63
Catharine Hall,	84	42	76	80
St. Peter's,	56	9	65	77
Jesus,	56	9	65	63
Magdalene,	51	6	57	59
Pembroke,	45	10	55	49
Clare Hill,	46	1	47	51
Trinity Hall,	40	3	43	30
Sidney,	32	2	34	42
King's,	26	0	26	32
Downing,	11	3	14	13
	1,217	815	1,926	1,725
Matriculations [Michaelamas Term]	442			437

JUST PUBLISHED. Life of Godfrey William Von Leibnitz, on the basis of the German Work of Dr Grehianer, by John M. Mackie.

NOTICES OF THE PRESS.

'This Work will be sought for and eagerly read by the scientific and curious.' [N. Y. Observer.

'Exceedingly interesting and instructive. [Prov. Transcript.

'The peculiar relation which Leibnitz sustained during his life, to Locke and Newton, may partly account for the fact that a biography of this great man, has been so long wanting in the English language.

'We commend this book not only to scholars and men of science, but to all our readers, who love to contemplate the life of a great and good man. It merits the special notice of all who are interested in the business of education, and deserves a place by the side of 'Brewster's Life of Newton' in all the libraries of our schools, academies and literary institution.'

'It ought to be read not only by the man of science, but also by the general scholar, whatever may be his particular profession.' [N. Y. Baptist Advocate.

'There is, perhaps no case on record, of a single man who has so gone the rounds of human knowledge as did Liebnitz: he was not a recluse like Spinosia and Kant: but went from capital to capital and associated with kings and premiers. All branches of thought were interesting to him, and he seems in pursuing all, to have been actuated, not by ambition but by a sincere desire to promote the knowledge and welfare of mankind.' Christian World.

GOULD, KENDALL & LINCOLN,
f22 3t Publishers, 59 Washington street.

INTRODUCTION TO THE HISTORY OF THE CHURCH, by Dr Jarvis; Thirlwall's History of Greece, No 7; Essay on our Lord's Discourse at Capernaum, by Dr Turner; and a further supply of The Christmas Carol and Chimes. Received by SAXTON & KELT, 133 Washington st. f22

MISS HOWITT'S NEW WORK. My Own Story, or Auto-biography of a Child, by Mary Howitt. For sale at SIMPKINS'S, 21 Tremont Row. f22

WE LIVE FOR HEAVEN. New Tract for January 1845, No 210. This day published, 'We Live for Heaven, when we live for duty,' by Rev Jason Whitman; printed for the American Unitarian Association, by JAMES MUNROE & CO., Agents, 134 Washington, opposite School st. f15

Dental Ingenuity!

DR. MORTON,

Late Wells & Morton,

NO. 19 TREMONT ROW.....BOSTON,

HAS frequently been solicited to make known by advertisement his new invention for supporting TEETH in the mouth. It being an ENTIRELY NEW and CHEMICAL PROCESS which enables him in all cases to make a perfect fit, render the teeth useful and ornamental, being subject to none of the difficulties or objections that generally attend artificial teeth inserted by aerial pressure, inasmuch as the plate upon which they are inserted in the common way is liable in the majority of cases to the great mortification of the patient to drop down, move about, or produce a rattling in the mouth.

Were it not that I am willing to have my invention thoroughly tested in such a manner that I think the most candid person cannot make the slightest objection to. I should be very unwilling to proclaim it by advertisement as it is no matter of surprise that amidst so much imposition that the mere assertion of the advertiser should be looked upon with suspicion. Therefore the advertiser begs leave to inform his former patients, and friends generally, that his place of business is as formerly, and that from one to an entire new sett of Teeth can be inserted on his new principle in the most easy, agreeable, pleasant and natural style. And those who prefer it will be waited upon six months for all except the cost of constructing the teeth.

Owing to the irregular absorption of the gums and other circumstances it frequently becomes necessary in order to supply the place of nature that the dentist should manufacture his own teeth. With this in view I have established a manufactory for that purpose, and am fully prepared to execute the most difficult cases that may come under the cognisance of a dentist.

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